

# **A STUDY OF THE CHRISTIAN COLLEGES IN KERALA**

Report of the Commission  
for Christian Colleges  
1980-81

**KERALA EDUCATIONAL RESEARCH CENTRE  
TRIVANDRUM-695004**

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TRIVANDRUM - 695004.





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1960-61

KERALA EDUCATIONAL RESEARCH CENTRE  
TRAVANKORE - ERNACULAM

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## PREFACE

Education generally has been in a disturbed state in India in the last ten or fifteen years. There has been a rapid growth in the number of institutions and of the students and teachers in them. Complaints of 'falling standards' and growing indiscipline have become commonplace. Though several steps have been taken by Government and other official agencies like the University Grants Commission to improve matters and bring about changes for the better, conditions seem to be steadily deteriorating; and in Kerala the situation is almost desperate.

The politicisation of universities and colleges, the growth of trade-union movements among teachers and other staff, the encouragement given to students to organize themselves round one or other of the many political parties, and the lack of will on the part of the government and managing bodies to deal with problems in a constructive manner have brought the educational institutions in Kerala to a very sorry state.

The Government of Kerala has taken advantage of the disturbed conditions in the State and in its schools and colleges to bring the educational institutions increasingly under government control. Affiliated colleges, which in the early days were largely autonomous, have now become mere agencies of the State and have no freedom to organise their internal life in accordance with any ideas and ideals of good education that the founders might have had. Colleges have become "teaching shops" preparing students for the examinations of the university; indeed it could be said that they only enrol students and do not really educate them. Many of the so-called students only want to be enrolled so that they may gain the status of students and the opportunity to become political agitators.

The Christian colleges in Kerala have also been naturally affected by the prevailing conditions. They are (with the exception of a few women's colleges) in no better state than other private or



government colleges. In this situation the thought came to some of us associated with the Kerala Educational Research Centre that an appraisal of the realities of the life and work of the Christian colleges in Kerala should be undertaken, so that facts could be clearly observed, and if there is any possibility of improvement, the way to it indicated. We think that Christian colleges should re-examine their 'reason for being' and should make a fresh estimation of their place and function in a 'secular' system of education.

This Report is not an exhaustive study, nor do the members of the Commission claim superior wisdom. But all of us have had long experience in the field of higher education in India. We believe that if education is to be the means of regeneration of our society the colleges must have greater autonomy and should be encouraged to develop their own individual character and ethos and to strive for higher standards of integrity. What happens in the educational world is of course an aspect of the malaise of the wider society. There is little possibility of 'reform' in education unless society as a whole becomes more moral and law-abiding and attains higher standards of discipline.

We present this Report to the colleges, to the Churches and to the public generally. Many of the things that are noted in this Report are applicable to all colleges in Kerala and perhaps to colleges in India as a whole. If it stirs up a little self-criticism among the Christian colleges, and if it stimulates thought among educators in a wider circle, we shall feel that our labour, undertaken without large financial resources and without adequate secretarial help, has not been in vain.

Trivandrum,  
15 February 1982

**Samuel Mathai**  
*Chairman*



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**INTRODUCTION**

(i)

The Commission for Colleges was sponsored by the Kerala Educational Research Centre, (KERC) Trivandrum. This Centre was established in August 1975 by the All India Association for Christian Higher Education, following a recommendation that came from an important Consultation of Christian leaders and educationists held in 1973 at Alwaye, Kerala.

The Kerala Centre, it was hoped, would provide a focus for the Christian colleges in this part of the country and function as a catalyst or enabler. It was to promote the study of the needs, opportunities and problems of higher education with special reference to Kerala. The Centre was also expected to disseminate information about new ideas and developments in higher education as well as to suggest innovations and experiments in teaching, learning and evaluation.

As the Centre began its operations and established contacts with the Christian colleges in Kerala through various programmes, it became increasingly clear that a study of the life and work of the colleges, and of the changing situation in which they have to function, would be very valuable.

There are 66 colleges in Kerala which are run under Christian auspices.\* A large proportion of these came into being comparatively recently; the majority of them after Independence and after the creation of the two-year pre-degree course in 1964. Some of these colleges were started hastily in response to the exigencies of the changing socio-political situation in Kerala, and are being run without any clearly defined or firmly held aims and objectives.

The political, social and economic environment in which these colleges have to function today is vastly different from that of the early days of Christian higher education in India. India today is in a state of rapid change and transition and Kerala is experiencing the full impact of social and political change. Even value systems in political and social life seem to suffer bewilderingly rapid change. College education, which was once the privilege of a few, is now regarded as the right of everyone who seeks it. The numbers of students in universities and colleges have risen to unmanageable levels; in Kerala it has been found necessary to resort to expedients like "parallel colleges" and "shift system". There is ever-growing control and interference in the running of colleges by the government. Political parties use colleges and universities as happy hunting grounds and encourage and exploit student unrest and rebellion. The attitudes of teachers to their profession seem to have changed a great deal also. Many of them seek no reward other than money; there is little evidence of any commitment to their work, loyalty to their institutions or concern for their students. All this inevitably produces academic mediocrity and a general fall in standards of scholarship and social and moral behaviour.

It seemed desirable, therefore, to make an attempt to carry out a study of the Christian colleges in Kerala at this time, so as to collect and collate statistical facts about them, get information about historical developments, and make an evaluation and assessment of their operation and achievements and the possibilities of some measure of co-ordination of effort among them. What may be even more important is to consider their aims and objectives, purposes and functions, as realistically as possible in the light of the changed and changing conditions in the country and in the

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\* Eighteen Junior Colleges have been sanctioned during 1981-82. Of these nine are under Christian auspices.



world, and attempt to formulate the rationale and justification of continued Christian participation in the educational activities of the State.

A proposal to set up a Commission to do such a survey and study was formulated by the Kerala Educational Research Centre and sent to the AIACHE Executive and later presented to a conference of Principals of Christian colleges in Kerala which was attended by 42 of them. It was welcomed and unanimously approved by the Principals' conference and given formal approval by the AIACHE Executive. The proposal to set up the Commission also received support from the heads of the Churches who were consulted. The Commission came into being on 1st March 1980.

The Commission consists of the following members:

- |                                 |   |
|---------------------------------|---|
| <b>Prof. Samuel Mathai</b>      | Former Vice-Chancellor of Kerala University and former Secretary, U.G.C.<br>(Chairman)                          |
| <b>Fr. A. Verstraeten, S.J.</b> | Former Principal, St. Xavier's College, Calcutta<br>(Member)  |
| <b>Dr. M. A. Thangaraj</b>      | Gen. Secretary, AIACHE & former Principal, American College, Madura<br>(Member)                                 |
| <b>Sr. M. Digna</b>             | Former Principal, St. Teresa's College, Ernakulam<br>(Member)   |
| <b>Rev. Dr. P. T. Chandi</b>    | Former Principal, St. John's College, Agra & former Vice-Chancellor, Gorakhpur University<br>(Member-Secretary) |

Sr. M. Digna had to go abroad towards the end of July 1980 and could not continue the membership. Her place was then taken by **Sr. M. Moira, A. C.**, former Vice-Principal, St. Agnes College, Mangalore, and former Secretary of the Xavier Board.

After **Rev. Dr. C. A. Abraham** took over as Director of the K.E.R.C. in June 1980, he shared in the work of the Commission and also helped it in various ways.

## (ii)

The Commission adopted the following procedure for its work. Two questionnaires, A & B, were prepared and sent to all the colleges. 'A' called for information regarding the history of the colleges and their development, general policies, academic work, teaching and research, community and extension services, student welfare programmes, religious life and witness. It also had a section which asked for evaluation by the colleges themselves of their life and work, particularly their Christian influence and impact on students, the community, and higher education, and their contribution to nation-building. 'B' was concerned with statistical information, about staff and student numbers, campus facilities, buildings, libraries and laboratories, playgrounds, financial position and such other matters. The replies to the questionnaires were collected and analysed so as to give a general statistical picture of the work of the colleges.

The Commission went on four rounds of visits, the first from March 1 to March 16, 1980, covering most of the colleges in the Trivandrum, Quilon, Chengannur, Tiruvalla and Changanacherry areas; the second from July 9 to 23 covering the colleges in the Kottayam and Ernakulam areas; the third from September 23 to October 17 dealing with the colleges in Pathanamthitta, Kozhenchery, Palai, Thodupuzha, Muvattupuzha, Trichur, Alleppey and Mavelikkara; the fourth from December 2 to 7 taking in many of the colleges in the Calicut area. The Commission concentrated on the Arts and Science Colleges, and with one or two exceptions did not visit the Teacher Training Colleges.

The Commission spent, as a general rule, one to two days at each college and had separate meetings with (a) the Principal and administrative officers, (b) some members of the Management, (c) heads of departments, (d) some of the other members of the staff, (e) some student representatives, (f) members of staff in charge of co-curricular and religious activities and (g) representatives of the public. In some colleges meetings of the whole staff were convened by the Principal at which members of the Commission tried to open up discussion by brief presentations of the purposes the Commission had in view and invited the staff's comments on their problems, and their views on the present



situation in higher education. The Commission took time to go round the campus and look at library, laboratory, hostel and playground facilities.

We are grateful to the college authorities, Principals and members of the staff for the arrangements they had kindly made for our visits and for all the hospitality and friendly co-operation that was extended to us. We are grateful to the student groups we met at the different colleges for their free and frank expression of views.

To the heads of Churches whom we were privileged to meet at the different centres we would express our gratitude for the gracious interest they showed in our work and the encouragement they gave us.

As had been made clear in the outline of the proposal that was presented to the AIACHE, it was not our purpose to attempt detailed and in-depth studies of individual colleges. What we have tried to get is an overall picture of the life and work of the colleges, the constraints under which they have to function, the political, social and economic environment in which they work. We wanted to get inside their hopes and fears and arrive at a deeper understanding of the aims and purposes they keep in view and of how far these are shared by the staff and college community generally and of how far it has been possible to translate them into reality.

**HISTORICAL BACKGROUND**

For a proper understanding of the present position and problems of the affiliated colleges in general and of Christian colleges in Kerala in particular, it is necessary to take a look at the origin and development of English education and the universities in India, and the growth of colleges as members of a system of institutions affiliated to a university.

**(i)****The Beginnings:**

When the East India Company found itself in political power in Bengal and became responsible for the administration of a large part of India, it had to deal with the question of education also. At first the British authorities were inclined to revive the old Hindu and Muslim systems of education. In 1781 Warren Hastings, Governor of Bengal, established a new madrassah at Calcutta, and in 1792 John Duncan, Resident at Banares, founded an institution for Sanskrit. After 1813, when the East India Company was deprived of its trading functions and became responsible for the political administration of India, there was a fresh approach to the problem of education. A debate had arisen about the relative advantages and disadvantages of reviving the traditional systems and of introducing a European type of education, with English as the medium at the higher levels, and with emphasis on science



and modern knowledge. While this debate was going on, English was taking root in the country. In 1837 English had replaced Persian as the official language of the Courts, and in 1844 Lord Hardinge (Governor-General) announced that in the recruitment of Indians to posts under the government preference would be given to those who had received an English education. There was increasing demand for English-knowing "writers" in the administration and also for assistants in the business houses.

The "English system" of education gradually came into force after 1835 with Macaulay's 'Minute on Education'. Following this 'Minute' the Governor-General (Lord William Bentinck) promulgated a resolution stating that "the great object of the British government ought to be the promotion of European literature and science among the natives of India"; and that all the funds appropriated for the purpose of education would be best employed on English education alone.

European Christian missionaries took a prominent part in providing schools for the teaching of English as well as in developing the Indian vernaculars. The names of Carey, Marshman and Ward—the Serampore trio—are well known in this connection.

Eventually, after some debate, it was decided to establish universities in India. The decision was contained in the education despatch of Sir Charles Wood, President of the Board of Control, dated 19th July 1854. The universities of Calcutta, Bombay and Madras were established in 1857 as examining and affiliating universities. The concept of an "examining university" was derived from the system that had been adopted in the university of London when it was first established in 1836. The function of the university was to conduct public examinations as a means of assessing the knowledge of candidates and to confer academic degrees "as evidence of attainment in the different branches of arts and science." The practice of affiliation of colleges, too, was in imitation of the system of the university of London, which had been established "as a body empowered to grant degrees to students of approved institutions after examination."

In the circumstances prevailing in India in the middle of the 19th century, the London pattern seemed to be the most practical



and it had some advantages. The affiliating system made it possible for the actual teaching and training of students to be undertaken and carried out by small institutions in different parts of the country. These institutions could be set up by the government or by private agencies. It gave some opportunity to the people to participate in the task of promoting education. The university perforce had to be neutral in matters of religious belief and culture, but the individual colleges were free to provide religious education if they wished to do so. Since the university through its examinations set ‘standards’, the colleges in different places all conformed to the same standards, at least in the syllabus of studies; but each college was free to organise its own life in accordance with the beliefs and ideals of the founders, and strive for excellence in its own way.

There were different kinds of expectations from the introduction of a Western university education in India. Some hoped, as Macaulay did, that the universities would help to create a new class of people who would not only be recipients of a new learning and a new culture, but also be mediators between Europe and India and the British government and the Indian people. It was also thought that the Indian universities would supply personnel for the new institutions that were growing in the country. Missionaries like Alexander Duff and J. C. Marshman, who had given strong support to the proposal to establish universities in India, hoped that through the Christian colleges affiliated to the universities Christianity could be brought to the people. Duff, “in common with many others in those days, considered Christianity and western civilisation to be bound up together to a degree that will probably surprise most people today.” But other Christian educators like John Wilson of Bombay and, later, William Miller of Madras, looked upon education as a means of bringing about moral and spiritual change and a revitalization of values. As the universities were purely examining bodies, and the actual teaching was provided by the colleges, if education was to be anything more than merely passing examinations, only the colleges could do something about it. The first Christian colleges were intended to provide what the universities could not—some training of the mind and spirit and character of the students. Many of those associated with the establishment of the universities and the



running of the colleges set up by the government, even though not missionaries or churchmen, had attitudes similar to those of the missionaries.

The 'purpose' of Christian higher education, as it developed through the years, came to be to provide 'a Christian presence', to act as a catalyst, and to be a means of 'quickenning the spirit'. Historically it is a fact that English education generally, and Christian education in particular, have led to the creation and growth of a spirit of service, the desire for social reform, and the endeavour to eradicate social and religious practices that had set up "narrow domestic walls" dividing the people and destroying the human dignity of many in India. Modern education, inspired by the ideals of Christianity and the humanistic values of the European Renaissance, led to the awakening of the deepest longings of the Indian spirit. The emergence of religious movements like Brahmo Samaj and the Ramakrishna Mission; the setting up of service organisations like the Servants of India Society; the coming into being of educational bodies like the Deccan Education Society, were all inspired by contact with Christian educational and other institutions and with the devoted men and women who served in them. Even in a purely secular sense, European scholars, including some members of the civil services, considered themselves as agents of a renaissance in India.

(ii)

### **In Kerala:**

Christian missionaries entered the field of education in Kerala at an early date. Many missionaries learnt various Indian languages and produced the first grammars and dictionaries in these. The contribution made by Gundert and Bailey to work of this kind in Malayalam is well-known. When the importance of English increased, they helped to establish English schools. Thus at the beginning of the 19th century in South Travancore Ringletaube (German) and Mead (English) did pioneering work. Missionaries like Baker, Fenn and others also did valuable work in language studies, in translating the Bible into Malayalam and in starting

schools. An English missionary, Dawson, opened a school at Mattanchery in 1818 with the help of the Cochin Government. The school started in Kottayam in 1816 was affiliated to the Madras University in 1857. A school for girls was set up in Alleppey before 1825. Basel Missionaries started a school in Malabar in 1848. St. Teresa's school for girls was started in Ernakulam in 1887, St. Berchman's High School in Changanachery in 1891, and St. Thomas School, Trichur, in 1900. The last three were Catholic schools.

Christian colleges in Kerala, with two or three exceptions, are of comparatively late origin. C.M.S. College, Kottayam, the oldest institution, which had F.A. classes from 1890, did not become a degree college till 1950. Malabar Christian college, Calicut, became an affiliated college only in 1919; St. Berchman's, Changanachery, became a college in 1922; and St. Thomas, Trichur, and St. Teresa's, Ernakulam, were affiliated in 1921 and 1925 respectively. Union Christian college, Alwaye, was started as an intermediate college in 1921. The oldest colleges in Kerala were government colleges. The University college, Trivandrum, had its origin as an English School in 1866. The Maharaja's college, Ernakulam, started as an elementary English school in 1845, became a first grade college in 1925. The Guruvayurappan College, Calicut, though now a private college, began as an English school, started in 1877 by the Zamorin of Calicut. Among the earlier colleges, fostered or established by the government, are Victoria College, Palghat; Brennen College, Tellicherry and Women's College, Trivandrum.

All the colleges in the Kerala region were first affiliated to Madras university; Presidency college and Christian college in Madras largely served as models for the mofussil colleges in the Presidency and the neighbouring "native states." The best known colleges in India were situated in the large cities. Kerala colleges were situated in small towns and could not provide the facilities that the colleges in big cities could. There was also some difficulty in attracting and retaining highly qualified and talented teachers. None of the Christian colleges in Kerala, therefore, acquired a pre-eminence comparable to that of the older Christian colleges of Madras, Bombay or Trichinopoly. Nevertheless, the older Christian colleges of Kerala contributed significantly to the main-



tenance of high standards of university education in Kerala until about the time of the reorganization of States in India in 1956.

In 1947, when India became independent, the region that is now known as Kerala had five 'government' colleges, and eleven 'private' colleges. Of the 11 private colleges nine were Christian. Between 1947 and the re-organisation of states in 1956 (when the present Kerala State was formed) twenty-four new arts and science colleges were established; of those twenty were private; fifteen of them were Christian institutions.

After the formation of the State of Kerala, the University of Travancore, which had been established in 1937 by a proclamation of the Maharaja of Travancore, was re-constituted as the University of Kerala. All the colleges in the Travancore, Cochin and Malabar area (with the exception of two colleges in Nagercoil, which are now affiliated to Madurai university) were brought within the jurisdiction of the new university. The Kerala University Act (Act 14 of 1957), the proclaimed objectives of which included "the conservation, promotion and development of Kerala art and culture and the Malayalam language and the gradual change of the medium of instruction into Malayalam in all the educational institutions of the State," had what the education minister and legislators of the day thought were democratic and socialist features. The senate of the university included representatives of teachers, headmasters, municipalities, panchayats and trade unions. The senate which was larger than the State Legislative Assembly, was an unmanageable body and brought into the life of the university new forces that made it rather difficult for the university to develop along sound academic lines. The non-academic elements in the senate were usually elected on political considerations and many of the representatives of trade unions and panchayats, etc., were persons without a university education themselves. The senate acquired a political character, and the atmosphere of its meetings was often affected by political rivalries and non-academic considerations. The politicisation of the university began from this time. In the rapidly changing conditions of political and social life of the country after the re-organisation of States, the governing councils of the university tended to become contentious bodies and political pressures were frequently applied even in purely academic matters.



In framing the constitution of Kerala University little note seems to have been taken of the Radhakrishnan Commission's Report on university education (1949). Kerala University began its life by surrendering to the government as many as nineteen institutions which had been under the control of Travancore university. The new university had Departments, but no professors or constituent colleges. It was not till some five or six years later that grants from the University Grants Commission enabled the university to develop its post-graduate and research departments and appoint the required academic staff. Meanwhile the far-flung colleges now affiliated to the university at Trivandrum lived their own life without much help or direction from the university.

In 1962-63 when Kerala university celebrated the silver jubilee of the foundation of the Travancore university there were altogether eighty-six colleges affiliated to it. This number consisted of 45 arts and science colleges, 2 law, 19 teacher training, 1 ayurveda, 2 medical, 6 engineering, 1 agricultural, 1 veterinary, 5 sanskrit and 4 arabic colleges. Thirty-six of the forty-five Arts Colleges were 'private', and twenty-four of these were Christian foundations. Fifteen of the Teacher Training Colleges were 'private', nine of them under Christian management.

Kerala university instituted in 1964 a two-year 'pre-degree' course in place of the one-year pre-university course, bringing into being the 10 + 2 + 3 arrangement of school and college education which has now become the pattern in all the States in India. When this scheme was initiated, 43 new private colleges were established to provide the two year pre-degree course. These colleges were called Junior Colleges. It was hoped that in addition to providing a preparatory course of studies for students wishing to go on to a degree course, these Junior colleges would develop some self-contained vocational and 'job-oriented' courses for those who wished to terminate their formal education at the end of the two years. Twenty-six of the Junior colleges established in 1964 and 1965 were contributed by various Church groups, Religious Orders, and Local Bodies. Some more Junior colleges were added in 1967 and 1968, the majority of these additions being in the northern part of the State.



Until 1968 there was only one University in the whole State of Kerala. With some 150 institutions from Kasargod in the north to Trivandrum in the south, and nearly 150 thousand students, this university had become one of the largest in the country. There were many difficulties in administering the affairs of a university spread over such a large area and consisting of such a large number of institutions. On the recommendation of a committee appointed in 1967 by the state government two more universities were established. The university of Calicut came into existence in 1968 and the colleges in the Malabar area were affiliated to it. Cochin University was established two years later. It was not an affiliating university, and as recommended by the Committee, its jurisdiction was limited to the "industrial belt" around Cochin. It functions mainly as a post-graduate and technological university. The Arts and Science colleges in the Cochin area continue to be affiliated to the University of Kerala. It was hoped that the creation of new universities would provide an opportunity for fresh approaches to and new experiments in higher education, with greater freedom to its constituents. But this has not happened. The universities themselves have little real autonomy.

# III

## AIMS AND OBJECTIVES OF CHRISTIAN COLLEGES

Any study of the life and work of Christian colleges has necessarily to be made in the light of the aims and objectives of Christian higher education as a whole. Do Christian colleges have any clear aims and objectives today? What, indeed, are the aims and objectives they should hold up?

In his study of the Christian colleges in India, based on an elaborate investigation, Dr. R.N. Dickinson remarks that their "motivations seem to be in flux and confusion. In contrast with the rather clear motivations for the running of Christian colleges in the past, today there is a widespread and deep malaise about the *raison d'être* of a Christian college".\* These comments, made ten years ago, are still very relevant today, particularly in regard to the Christian colleges in Kerala.

In Questionnaire A, sent to all the colleges, the Principals were asked what the stated aims and objectives were when the colleges were founded, with regard to academic commitment, Christian purpose, and national service.

They were also asked to mention any rethinking or revision of the aims and objectives that had taken place since. The princi-

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\* Dr. R. N. Dickinson, *The Christian College in Developing India*, Oxford University Press, 1971, p. 80.



pals were further asked how they understood and implemented the aims and objectives of the college, and what steps were being taken to share the understanding of these aims and objectives with the management, the staff and the students.

This topic was discussed in the meetings the Commission had with the principals, the managements, the staff and the students. The calendars of the various colleges were also examined for reference to the aim and objectives of the college at the time of their foundation and at present.

While the commitment to academic achievement was stressed by all as the important goal of the college, the specific Christian purpose of the college has not been so clearly and strongly emphasised. Some Principals candidly admitted that when taking over the administration of the college, they had not been told anything about the fundamental Christian purpose, goals and objectives of the college, and that they themselves had not bothered to take a close look at this matter. Even at the time of the foundation of many of the colleges, the ultimate purpose and goals of the colleges from a Christian point of view do not seem to have been given much consideration. The founders of these colleges, especially of those that came into being after 1964, seem to have been so pre-occupied with the financial and physical problems connected with the establishment of the new colleges that they had little inclination to contemplate the Christian motivation.

As practically all the Christian colleges were started either by a church or a church-related organisation, their undeclared general purpose, perhaps, was to provide an institution of higher learning for the young people of that area, and more specifically for the young people of the particular Christian community which sponsored the college, with the additional objective of providing employment in the college for the members of their own community. In several places the Commission was told that but for the Christian college in that region it would have been difficult for the members of that community to get a chance for higher education. The more specific goal of providing a solid and genuine Christian education and character formation for the members of the Christian community, however, was not often mentioned. To questions regarding the spiritual and moral training of the students, the answers were

rather vague. Although the general aim of training and forming the whole man to become good citizens of character and ability committed to the service of their fellow-men was mentioned by many Principals, no clear programmed curricular effort to achieve these purposes seem to exist.

It should be pointed out that during the last few years, following the lead of AIACHE, a few colleges have given some thought to this question of the purpose and goals of a Christian college; and they have adopted variations of a formula, on the lines suggested by AIACHE. It was, however, generally admitted that the aims and objectives printed in the calendar were more a theoretical statement than a guideline for action. While the opening paragraphs in the calendars of several Christian colleges give some indication of their Christian aims and objectives, it was noted that even such general statements are lacking in many college calendars. These contain only statements about training good citizens, or an explanation of the significance of the college motto or crest. A statement of the Christian purpose and goals of the college in its official documents, such as the college calendar, would seem very desirable, at least to substantiate the claim of the college to the minority rights guaranteed by the Constitution of India!

There seems to be a general feeling of helplessness, and often of scepticism regarding Christian ideals and objectives overtly held in the circumstances prevailing among the university students and intelligentsia of Kerala. Those in charge of the management confess their disappointment at this unsatisfactory state of affairs in regard to the Christian character of the colleges, but admit their inability to do anything to redress the situation. In some cases a section of the staff argues that college education being a secular activity it would not be correct to give it a definite Christian bias; the presence of an appreciable proportion of non-Christians on the staff as well as among the students is an added reason for this, they point out.

If a fundamental aim of the Christian college is to train and prepare capable and committed leaders for the church and for the nation, then it is evident that an exclusively intellectual (academic) training, however excellent, is not sufficient. The goal must



be to educate and train the complete man, in all his varied aspects, intellectual, physical, cultural, spiritual, moral, and social. Such a complete education, to effectively achieve its goals, requires a definite ideology concerning the ultimate meaning of life and of human destiny, providing a firm basis for our educational concepts, policies and programmes. The purpose and goals of good education are related to metaphysical considerations; they are closely connected and at times identical with the principles of moral philosophy and values theory. If much of our education today is ineffective and aimless, it is largely due to the absence of fundamental principles and a value system based on clear convictions regarding the meaning of man and his destiny.

No one could reasonably find fault with a Christian educational institution adopting a pedagogy based on its own specific philosophy of life. Both the staff and students joining these institutions should be aware of the fundamental principles guiding their activities and should be expected to sincerely collaborate in achieving the specific goals of the institution.

Therefore, not only should we not feel diffident, but should consider it our bounden duty to clearly state that our colleges, established by the Christian Church or Church-related organisations, aim at providing an education of the complete man on the basis of our fundamental Christian principles. Besides making this clear and unequivocal statement, it is even more important to study and investigate how this general aim of a Christian-inspired education can be realised in actual practice.

It is hardly necessary to say that a Christian-inspired education means essentially *education* and not proselytization or any type of indoctrination. In the spirit of the II Vatican Council we emphatically declare that the human person has a right to religious freedom, which implies immunity from coercion on the part of individuals or of social groups. It is the privilege of Christian colleges to place at the service of the nation whatever is of value in the history, philosophy and practice of Christian higher education.

To find practical guidelines for a definite educational policy it may be helpful to look at the more ancient of our Christian colleges in India which were run by a definitely Christian inspi-

ration. Circumstances, however, have greatly changed since then and our Christian education must be adjusted to the situation and needs prevailing in the country at present. During the "foreign missionary era" in Indian education the Christian colleges appear to have held in common three objectives, namely, education and formation of the Christians, service to the deprived sections of society and the spread of the Christian faith and ideals among non-Christians. While the first two of these objectives met with a great degree of success the third did not meet with obvious or measurable success.

The situation today is vastly different from what it was half a century ago. Powerful winds of change have blown across the country. Today India is an independent, secular state. The advance of science and technology has changed life styles and value systems all over the world. There is a dual emphasis today on the growth of individual personality and the development of the community. Development and justice have become the accepted goals of our society. The Christian Church has also undergone great changes in its understanding of itself, of the world and of other religions during the last few decades.

All these have profound implications for the aims and objectives of Christian education. The II Vatican Council showed its awareness of this when it declared that Christian education must "contribute to the total formation of the human person in the perspective of his ultimate goal and at the same time contribute to the welfare of societies of which he is a member". The Council stated further that it is the Christian responsibility "to help all peoples in promoting the complete perfection of the human person, the good of earthly society and the building up of a world that is more than human while also being fully and authentically human".

Christian institutions today are thus to aim at giving a total education, enabling a student to develop his personality and to maximise his potential. He should be helped to commit himself freely to values and principles and to justice and the welfare of society. Christian colleges should aim at infusing spiritual and moral values into excellent secular education through reference to the Christian vision of man and his relationship with God, with himself, with other men and with nature. Rendering this special



service for the total development of the human person and the welfare of the community should be the distinctive aim of Christian colleges today.

In a general "Declaration of Purpose" intended for the inspiration and guidance of Christian members of the managements and faculty of Christian colleges, AIACHE had prepared a statement which deserves to be quoted in full:

"The training of youth through educational institutions continues to be one of the foremost services that the Christian Church can render to its members and to the people of India.

"The specific contribution we Christians make in the field of education depends primarily on the Christian spirit which we have derived from the Gospel of Jesus Christ; a spirit which should animate all our endeavours. The Christian vision of education goes far beyond the achievement of academic excellence. While maintaining the highest academic standards, Christian education aims to produce a radical change of heart in the person of the educated and the educator himself, turning them from selfish concerns to unreserved generosity to God and their fellowmen. For the Christian this would imply a personal commitment to Jesus Christ in whom he will find the cause and inspiration of this generosity. Our education should, therefore, be characterised by this inner liberation of spirit which renders a person available for ever greater service, makes him truly free, mature and capable of assuming whatever responsibility he is called to. Only such an education, we feel, can create fully committed men and women who can face the challenges of their times.

"As all authentically human values are also basically Christian values, we hold that this education, fully human and deeply personal, is a truly Christian task. In our educational endeavours, therefore, we aim at the integral development of the human person, which will make him try to be himself, open to the spirit and sensitive to human problems. In such a vision of education a harmonious blending of the religious and the secular becomes possible.

"In India's struggle for the establishment of a just society, where people are liberated from the bonds of poverty, ignorance,

superstition and exploitation, Christian education has to play its part. The whole academic community—Christian and non-Christian, staff and students—acting as catalysts of change, must help to bring about a deep and urgently needed transformation of the unjust socio-economic structures that obtain today.....”

Christian colleges should aim at the personalised education of the young and should strive to produce intellectually well-trained, morally upright, socially committed, spiritually inspired men and women for the India of today.

To accomplish this, special efforts should be made to enable students:

- to think for themselves independently and critically;
- to seek, extend and apply knowledge to the solution of human problems;
- to continually strive after excellence in every field;
- to become mature, spiritually aware men and women of character;
- to value and judiciously use their freedom, combining with it a full sense of responsibility for actions;
- to be clear and firm on principles and courageous in action;
- to be unselfish in the service of their fellowmen and concerned for the welfare of the poor and socially oppressed;
- to become agents of needed social change in their own situations.

“The Christian colleges thus aim at making a unique contribution toward a radical transformation of present-day social conditions, so that the principles of social justice, equality of opportunity, genuine freedom with responsibility, respect for religious and moral values enshrined in the Constitution of India may prevail, and the possibility of living a fully human existence may be open to all”.



## IV

### SOME CONSTRAINTS AND PROBLEMS

In our discussions with the Principals and Teachers of the colleges we visited we were told of some of the serious difficulties and constraints that affect private colleges at the present time. These constraints hamper the colleges in various ways and produce problems and conflicts. An identification and analysis of these constraints and obstacles is necessary in order to face them and to devise possible ways of overcoming some of their consequences. Christian colleges cannot perform their true function of providing a complete education as long as these problems continue to hamper and obstruct them.

#### (a) *Finances:*

In the early days of English higher education in Kerala (i.e. the former Travancore and Cochin States and Malabar) as in other parts of the country, the relationship between the affiliated ('private') colleges and the government was a very tenuous one and the universities to which the colleges were affiliated exercised very little control or influence over the colleges. A system of government grants to assist selected colleges was devised by the British government, but the system was not regulated and rationalised till recently. Private Colleges of Kerala received little or no help from the government either for initial establishment or for recurrent expenses. These colleges had to fulfil various conditions laid down by the universities and the government and had to struggle to raise funds

needed for meeting them. They could not levy large tuition or other fees. When the Junior colleges were started in 1964 in Kerala, they were required to provide 25 acres of land, put up buildings according to specifications laid down by the university and create an endowment of Rs. 3 lakhs. Neither the university nor the government gave any help.

The Kerala government had begun a grant-in-aid system in 1962 which provided the colleges a teaching grant covering 60% of the deficit in the running expenses of the colleges. In 1967 this was raised to 80%. The deficit was the difference between the income from tuition and other fees and the actual expenses on salaries and some other items. The remaining 20% of this deficit had to be borne by the management. Even this was very heavy for most of them. It became heavier when in 1965 and 1967 the government raised the salary scales of teachers. The burden was keenly felt by the managements because the grants were paid by the government only months after the end of the financial year.

In 1971 agitations were started by organized student groups for the "equalization of fees" in government and private colleges. The fees collected in affiliated colleges were slightly higher than the fees in government colleges, in accordance with a formula laid down by the university and the government. The prolonged student agitation, with the support of political parties, created an embarrassing situation. The private colleges offered to lower the fees if the government would make up the loss of income resulting from it. The government was not agreeable to this; it pleaded financial difficulty. At the same time the teachers' unions in private colleges made a strong demand for "direct" payment of their salaries to them by the government. The sustained two-pronged attack forced the private colleges eventually to accept a compromise that has resulted in a greatly increased control of the colleges by the government.

According to the 1972 agreement the colleges collect the prescribed tuition fees from the students and remit the money to the state treasury and the government meets the salary bills of the staff and also pay a per capita grant towards contingency and maintenance expenses of colleges. It was also provided



that appointments to the staff were to be made by a selection committee on which there would be representatives of the government and the university.

This agreement did reduce the financial burden of the managements, but it laid upon them various new restrictions. It is, however, ironical that the State government which had pleaded lack of funds when the colleges had requested for increased grants to make up the deficit caused by the levelling of fees, is now spending several million more rupees per annum on collegiate education than before 1972. For instance, in 1971-72, the year immediately preceding the new arrangement, the government expenditure on collegiate education in Kerala was approximately Rs. 2.20 crores. In 1972-73, the year in which fee equalisation and "direct payment" came into force, the expenditure rose to Rs. 5.29 crores. In 1975-76 this went up to Rs. 10.43 crores. The latest available information is that the expenditure on private colleges in Kerala in 1980-81 was over Rs. 15 crores, while the income from fees was about 2 crores.

The calculations made in 1972 have become unrealistic because of the soaring prices. The contingency and maintenance grant fixed in 1972 and calculated on a per capita basis, is now totally inadequate. The fees collected from students for materials in the laboratories and books for libraries are insufficient. The position today is that unless the private colleges have large and independent resources for funding the colleges, the proper maintenance of buildings, equipment and libraries and any desirable development will become impossible. The aid from the UGC is a great help for certain developmental schemes, but there are various other areas in the life of a college which are poorly maintained because of the absence of steady support.

The low level of fees charged for university education in Kerala adds to the taxpayer's burden. How this happens may be illustrated by the income and expenditure figures of one leading college: the income from tuition fees in this college in 1972 was approximately Rs. 2.95 lakhs; salaries paid to teaching and non-teaching staff amounted to about Rs. 8.94 lakhs; and the government grant was then about Rs. 4.95 lakhs. With the new arrangement government's liability on salaries alone increased by over a lakh of rupees; and

the gap between the (reduced) fee income and expenditure on salaries has steadily become wider. This really means that the taxpayer is bearing an evergrowing share of the cost of higher education; and the present arrangement leaves the colleges without any resources for expansion or improvement or for special activities. The temptation to raise money by illegitimate methods is greatly increased by the restriction placed on colleges in charging reasonable fees. In a situation in which all costs and prices and wages are rising at a rapid rate it seems unnecessary and unfair that college students alone should continue to pay fees at rates fixed a long time ago. Higher education, unlike primary and secondary education, is not compulsory, and there is no reason why students who can afford it should not pay higher fees. Many of our college students spend large amounts of money on cinemas and other forms of entertainment. Many of them engage private tutors or join tutorial colleges and pay very high fees. In the present socio-economic situation in Kerala there is no justification for pegging college fees to some outdated unrealistic figure. Everywhere in the world there has been an increase in tuition fees in colleges and universities in recent years. In many universities fees paid by students form a substantial part of the total income.

A constraint resulting from the strict control of college finances by the government has been their reluctance to sanction new appointments to the administrative staff of colleges even according to the pattern agreed upon. There has been a large increase in the number of students in every college since 1972, but there has been no proportionate increase in the number of the administrative staff in these colleges in the subsequent years. The managements are not free to make the necessary appointments without the prior sanction of the government and the government has been extremely tardy in sanctioning new appointments. We learn, however, that there has been some improvement in the situation in recent months, but the position in many colleges continues to be unsatisfactory.

#### (b) *Regimentation by Government and University*

The state of politics in a country is bound to impinge on its educational institutions; this has been more pronounced in Kerala



than in most other parts of India. The Communist government in Kerala (1957) had made a vain bid through an education bill to take full control of the private schools in Kerala. In 1967 the communist party, back in power through a coalition with some other parties, made a similar attempt to control the colleges. Many college teachers openly supported the government, some because they themselves were Marxists, others because they thought that their financial prospect and security would improve. Some of them were hostile to the managements because they felt that the managements had not always acted justly and impartially. The Kerala University Bill of 1967 was passed by the Legislative Assembly in 1969. This had among other things provided for the setting up of "governing bodies" for private colleges in which there would be nominees of the government and the university concerned. The managements resisted this imposition and made representations to the government, in vain; then they went to the court of law. The Kerala High Court in September 1969 struck down several provisions of this Act, declaring them violative of the Constitution of India (fundamental rights to property, freedom of education, etc.). The Kerala government then appealed to the Supreme Court, but the appeal was rejected.

A revised bill was introduced in the Kerala Legislative Assembly in 1972. The managements again objected to some offensive clauses of this bill, but the government was not responsive. The bill was passed in 1974. Once again the managements of private colleges resorted to litigation and the Kerala High Court struck down several clauses of the new Act also. The government made an appeal to the Supreme Court against this and this appeal is still (1981) pending.

The government has, in effect, been making freedom of education an extremely expensive affair for the private managements. As the Kerala High Court judgement puts it, certain provisions of the government Act make some of the guarantees of the Indian Constitution a "teasing illusion and a promise of unreality". Even after getting court verdicts in their favour the private college managements have often found it difficult to get them accepted by the government and the universities. The constitution of the governing bodies of colleges is a case in point. The Kerala High Court

had declared that the orders issued to certain colleges by the Calicut university demanding the setting up of joint bodies (including government and university representatives) for the management of colleges were unconstitutional. The university then insisted that every other college under the university should secure similar orders from the High Court! On the same issue the Kerala University went to the extent of disregarding an order of the Supreme Court, stating that the declaration made by their lawyer before the Court was without their concurrence. Only on moving a case for contempt of court did the university act according to the Court's orders. The universities in Kerala, instead of being the guardians of the freedom of the colleges, have become agents of the government in restricting their freedom.

The private colleges come under the dual control of the government and the university. Both have been trying to expand the areas of their control as well as to tighten their control. Many of the difficulties of the colleges arise from their lack of academic and financial freedom and the rigidity of controls by the university and the government.

Every detail of life in a college, both academic and co-curricular, is decided by the universities. They fix the syllabus, set the timetable, draw up the calendar, decide the teaching hours, conduct examinations, determine the work-load for teachers, make the rules in such matters as signing attendance registers, admission of students to various courses, issue of certificates, etc. The university determines the details and dates for the conduct of student elections and for N.S.S. and other activities. It is as if the colleges exist merely to carry out the rules and regulations laid down by the university (and government) from time to time!

### (c) *Malpractices:*

The circumstances in which the rapid growth in the number of colleges in Kerala took place have brought about a decline in the standards of behaviour of the educational agencies as a whole. Of the various communities and individuals who came forward to establish colleges some were motivated not so much by a desire to impart education of high quality as by the wish to promote communal and sectarian interests and the desire for personal gain.



Each caste or denominational group felt that it should not lag behind others in the number of colleges it owned. It was thought that a university degree somehow helped in upward social mobility and every community, therefore, wanted to provide opportunities for its own members to get university degrees. The government and the university, as a matter of policy, had to balance the distribution of new colleges and courses among the various communities. The competence and financial ability of the various agencies for managing institutions of higher education or for organizing post-graduate courses do not seem to have been primary considerations in granting permission.

In this situation several of the private agencies resorted to questionable ways of raising money for their colleges—such as capitation fees for admission of students and donations for appointment of staff. While most of these managements channelled this money into the development of the colleges, there have been complaints of serious misuse in some instances. Some of the less scrupulous educational agencies fell easy prey to the temptation to use dubious methods of raising money. The existence of such malpractices in some institutions has tended to bring discredit on all private managements.

The private bodies engaged in educational activities in Kerala generally appear to be gripped by a sense of helplessness. They have had to contend against the hostility of the government, student violence resulting in wanton destruction in several colleges and strong antagonism from some members of the teaching staff. This has clearly affected the enthusiasm of Managements to find funds even for the proper maintenance of their institutions. What is worse is that it seems to have dimmed their vision of higher education and narrowed their outlook. This is unfortunately true of some Christian agencies. Education has ceased to be one of the first charges on their resources; it has lost its priority.

#### (d) *Indiscipline, Politics and Admission Policies:*

Student indiscipline has been one of the unpleasant facts of higher education in India from the time of political independence. Many reports have been written on this subject and it is not necessary for us to examine this problem in general terms here. But



in Kerala in recent years the problem has become wholly unmanageable. The situation is complicated by the entry of party politics into the campuses and the support given to various student groups by the political parties to which they are affiliated. The whole life of the student community is geared to the election of student leaders to the college unions and other bodies. Extravagant amounts of money are spent in these elections. It is alleged that some student organizations receive aid even from foreign sources. Student elections are conducted in the same manner as the elections to the State Legislative Assembly and other bodies of the kind, in a spirit of vicious competition, often accompanied by violence. The atmosphere of the college continues to be disturbed even after the elections, and regular class work is often made impossible. One or the other of the student groups either calls a strike for some reason or other, or creates some disturbance which necessitates temporary closure of the college.

Among the various other factors that seem to affect the discipline of the student community in the colleges one is the rather sudden increase in affluence in certain sections of the Kerala population as a result of employment opportunities in foreign countries. We found that several students whose parents were away in different countries of the Middle East or Africa had large sums of money available to them and there was a growing tendency among them to indulge in the use of alcohol and drugs. Some of these students lack motivation to work hard and to do well in their studies, as they expect to migrate abroad and find jobs there.

Yet another element in the total situation that has a bad effect on the tone of the colleges is that the admission policies insisted upon by the government bring into the colleges considerable numbers of students who do not have the capacity and preparation for higher education. A good number of students in several colleges are first generation learners. In many colleges we were told that indiscipline tending to violence was provoked by students who were not really interested in their studies and could not fit into the academic life of the college. We were told of instances in which undesirable students were actually supported by the universities and by Ministers in the government even when destruction and damage of a serious nature had been caused. All disciplinary



powers have been effectively taken away from the college authorities.

(e) *Problem of numbers:*

Kerala has a comparatively high rate of literacy and has a system of free primary and secondary education. Almost all children between the ages of 5 and 11 go to school. The number of those who complete the ten year school course is steadily increasing. This naturally means that the number of those who qualify for admission to higher education courses is also increasing year after year. The capacity of the affiliated colleges of the state that are already over-crowded is limited. Devices like "parallel colleges" (institutions which are not affiliated to the universities but which enrol students who are eligible to appear at university examinations as private candidates) and "evening courses" are now being tried in order to absorb some of the seekers after higher education. Since 1979 the government and the universities have imposed a "shift system" on the colleges. (At present this arrangement is intended to enable a larger intake in the pre-degree classes. But pressure might be brought before long to push the 'shift' arrangement into the degree classes also. This would mean that the number of students in the colleges will double in the next few years). Under this arrangement there is a morning shift and an afternoon shift. The college buildings are under continuous occupation from morning to evening: students who come in the morning leave at 1 p.m. or so, and the second shift follows almost immediately after. There is no time even for sweeping the rooms! There is very little time for using the library or for extracurricular activities. Teachers who come for the morning shift are not normally available for any work in the afternoon. There is little opportunity for discussion or debate, and the common life of the college as an institution, which was already weak, is largely destroyed. But government at present seems to be concerned only about dealing with the problem of the growing number of adolescents in the State for whom it is unable to provide any alternative channels of education and training or opportunities for gainful employment.

In these circumstances the colleges are finding it increasingly difficult to attempt to develop a community life; and the cultivation

of a wider culture and the development of interest in matters of the mind and spirit are no longer aims that a college sets before itself. Colleges which have tried to resist the new demands made on them by the government and the universities are coerced in various ways. On the purely material side of the situation, the increase in numbers is not immediately followed by the appointment of additional staff or increase in physical facilities; so that an unsatisfactory situation is made worse. Teachers and students alike are demoralized, and there is an increasing cynicism among the teachers and even in the managements of the colleges.

(f) *Libraries and Laboratories:*

In most of the colleges we found that the libraries are not only of poor quality but also are not utilised as they ought to be. No Christian college library in Kerala can boast of a total stock of more than 70,000 volumes and only 8 have more than 30,000. A large number of books in many libraries are old and useless. Standard works dealing with the latest developments in the various branches of studies are very rare in most libraries. Research periodicals and standard journals are scarce even in postgraduate departmental libraries. There is no adequate provision in any college for adding new books to the library every year. Many colleges do not have properly trained librarians and there is no college with a modern library service. What is more unfortunate is that the existing facilities, poor as they are, are not being fully utilised. Only in two colleges among the ones we visited were the libraries kept open beyond normal college working hours. Our enquiries have shown that very little is being done by the managements or the teaching staff to encourage the reading habit among the students. The teachers do not seem to set an example of scholarly habits and systematic use of the libraries.

The condition of the laboratories in many colleges also leaves much to be desired. The instruments and equipment in some of them are either too old or inefficient. Even the laboratories for postgraduate work are not adequately equipped. Teachers in the science departments complain that the levelling down of laboratory fees has made it impossible to acquire the materials needed for conducting even the minimum required number of practicals.



(g) *Hostels:*

One of the most disappointing features of the colleges is that many of them do not have student hostels and even those that are there are not always well maintained. Even colleges which had begun as residential institutions have been forced to close down their hostels because of bad behaviour by students residing there. We heard some shocking stories of the conduct of resident students. Some college hostels have degenerated into breeding places of indiscipline, where alcoholism and drug-taking are practised. We were told that in the present circumstances the colleges have no alternative to closing down the hostels. Fortunately, however, this is not true of the women's colleges; and we were glad to find that two or three men's colleges were able to maintain their hostels and ensure discipline in them.

(h) *Staff Attitudes:*

A crucial factor in the life of a college is the conduct and attitude of the teaching staff. In some of the colleges several teachers seemed to have little enthusiasm for their work and to be positively antagonistic towards the Management; they seemed to be interested only in seeking their own personal and material interests. Since the beginning of the nineteen-sixties teachers in the private colleges of Kerala have organised themselves into Teachers' Unions on an all-Kerala basis and have expended a great deal of energy and time in agitational activities in the manner of trade unions in other sectors of life. The fact that these associations of teachers cut across institutional loyalty has a significant influence on the life of individual colleges. Teachers are not loyal to their own colleges as they are to the associations to which they belong. Surprisingly the agitational behaviour of teachers seems to have grown with the improvement of their working conditions and the enhancement of their remunerations! The proposal to improve the salaries of the teachers in colleges was made by the University Grants Commission of its own accord as a measure calculated to attract talented and highly qualified persons to the teaching profession. In every Five Year Plan period the University Grants Commission has proposed an improvement in the salary scales and offered assistance for the purpose. It is true, however, that in

the days before the U.G.C. began to function, the private colleges did not always treat their staff very generously. In Kerala some of the colleges had provided very poor conditions of work for the teachers. But it was not till after the UGC and the State Government had taken steps to improve conditions in the colleges that teachers organised themselves to secure their "rights" and improve their position. Unfortunately the effect of the behaviour of teachers as members of their Unions has been extremely hurtful to the life of many colleges. They would go on strike and create difficult conditions without much concern for the welfare of the students committed to their care. We were told that even during normal times some of the teachers adopt a "go slow" and "work to rule", attitude. Many of them, we found, had no interest in enhancing their knowledge and keeping abreast of new developments in their fields of study. There was little professional pride or the desire to excel, but only the desire to gain financial and other advantages without merit and performance.

(i) *Restriction on appointments, and "brain drain"*

Two other problems pertaining to teachers deserve mention. One is the restriction imposed by the government on new appointments. According to present rules a teacher's first appointment in a college has to be as the juniormost in the department, whatever his qualification and experience. Further, if his previous experience has been outside Kerala, he has to start on a Junior Lecturer's scale of pay. These make the fresh recruitment of highly qualified and experienced teachers almost impossible, even in postgraduate departments.

The other problem is related to what is usually called the "brain drain", that is, the tendency of senior teachers in many colleges to go on long leave to take up appointments (often as school teachers) in various African and other countries. The government rules permit teachers to go on leave for five years. The posts of these senior teachers then have to be filled by new recruits after a time-consuming process of advertisement, interview and selection. Teachers who return after long leave are usually out of touch with new developments in their subjects.



(j) *Physical Education and Co-curricular Activities:*

The facilities and equipment for sports and games in most colleges are very inadequate. There are several colleges which do not have good playgrounds and courts and only in a few places are they well maintained. There are very few indoor courts or gymnasiums. Most colleges in Kerala have qualified physical education teachers: but most of these teachers appear to be under-employed during a great part of the year. This is largely because there is a growing tendency in the colleges to concentrate on the after athletes and sportsmen with little meaningful physical education or health programmes for the larger student body. Sports and games have become somewhat commercialised. It is unfortunate that the income derived from games fees collected from the entire student body is used for the benefit of a very small number participating in competitive sports and athletics. A programme must be worked out to involve large numbers of the student body in games and sports. More intramural competition could, for example, be organized.

In many of the colleges there is very little extra-curricular activity. We found that many of the institutions have poor facilities for leisure-time activities for students. Not many colleges have taken advantage of the assistance offered by the University Grants Commission for establishing Student Centres, canteens, hobby workshops and other facilities for cultural activities. Colleges have become second-grade teaching shops! Neither the teachers nor the students spend more than the minimum required time in the colleges, and cultural and intellectual interests are largely neglected. In some of the colleges we found that buildings and equipment are so badly maintained that the places have become unattractive and no one would wish to stay in them any longer than was absolutely necessary. It must, however, be said that there are a few exceptions to this general situation.

(k) *Low Standards in Schools:*

The state of lower education in a country inevitably affects its standards in higher education. Higher education in Kerala has become like a bridge built on rotten pilings because our schools,

by and large, fail to send up to the colleges properly qualified material. Students who are hustled through over-crowded and undisciplined class-rooms, taught by inadequately qualified teachers and trained only to rely on their memory without stretching their minds, are poor material for higher education. Students passing out of our High Schools are younger and less mature than their counterparts in most other parts of the world. This also affects standards in the colleges.

This bad situation is made worse by the "made easy" regulations for passing the S.S.L.C. examination and by the absence of any reasonable academic restriction on admission to the pre-degree classes. The predominance of poorly trained and immature pre-degree students in college campuses seriously affects their academic atmosphere and orderliness.



## MEASURES FOR IMPROVEMENT

### (a) Countering Political Activism in Campuses:

As we have indicated earlier the most serious threat to regular sustained academic work comes from the political activities on campuses and the political parties who exploit them. This problem has to be tackled seriously, directly and in a co-ordinated and sustained manner. It needs concerted action by educationists, parents, public men who are concerned about the future of our society and, of course, the political leaders themselves.

It has been repeatedly presented to us by all sections of the college community and the general public that political leaders (of all parties) exploit the immaturity of the student community for their own ends, using them to engineer agitations on the campus as well as in the streets, thereby distracting them continuously from their studies. The students are often easily lured by the bait of political power. They know that they are treated as privileged individuals and that they can break the laws with impunity. They are seldom penalised even when they indulge in violent agitation. Though the situation is extremely difficult, no effort should be spared to prevent the young students from being drawn into forms of political activism that takes them away from their immediate and legitimate occupation, namely, study.

We have to concede that politics cannot, perhaps, be entirely banished from our campuses, but we can try to keep its influence

(and damage) to a minimum. A suggestion we would make in this regard is that, as a beginning, the principals and headmasters and teachers in an area should take the lead in convening a meeting of educationists, leaders in public life, editors of newspapers, parents, alumni, vice-chancellors and student leaders to discuss the terrible loss and damage that result from the incursion of party politics and violence into college campuses. An open appeal should be made to political leaders to leave students alone so that they may concentrate on what must have first priority, namely, training their minds, acquiring skills and developing a disciplined character so as to come out of the campuses mature men and women to take up responsible leadership in society.

If all the political party leaders could be persuaded to agree to a "truce" of non-interference in the campus life, in front of the students, parents and teachers, there is some chance that they would be forced to keep their word. If such an agreement is reached even for a limited period of three years in the first instance, it would be a great gain and would give a chance to the staff and students to show what can be achieved when they can give serious attention to their work in undisturbed conditions.

Some objections are bound to be raised immediately: "This will never work; the leaders will give their word, but will break it soon after, openly or surreptitiously". "This would put the staff and students 'on the spot' to show what they can achieve if there is no political interference". However, if the staff and students are not willing to do sustained work, the problem of political interference becomes irrelevant: nothing will be achieved whether there is political interference or not. If many of the staff and students are not willing to do hard and sustained work, that fact must at least be exposed and should not be allowed to be hidden behind the alibi of political interference. If political leaders cannot be trusted to keep their word, the principals will have to be much more vigilant to keep politics out. Once it is agreed publicly by all sections of the community that the college campuses should be free of party politics, half the battle is won. The rest depends upon the principal and those assisting him and the way they handle situations arising out of the smuggling of politics into the campus. The difficulty arises only when politics comes into the campus



openly and defiantly; when it is trying to sneak in by the back door, it can be dealt with firmly.

There is always the possibility that this may not work. But sincere, repeated attempts must be made to stem the political tide engulfing the campus. For the alternative is a predictable further worsening of the already alarming situation of frustration, indifference, cynicism and violence bringing disrepute and ridicule to college campuses. Since writing these paragraphs, we are glad to learn that the government of Kerala has taken the initiative in bringing leaders of political parties together and getting them to make a declaration that school and college campuses should be kept free from violence and from interference of outsiders.

#### **(b) Well-motivated Teachers:**

Keeping politics out of the college campus, important as it is, is only half the battle. The other half consists in capturing and holding the interest of the students in what is happening in the classrooms, laboratories and libraries, getting them involved in the academic and co-curricular programmes organised on the campus, and making them participate whole-heartedly in the teaching-learning process. In order to achieve these, the teachers must be competent, committed and well-motivated.

Each college should have a regular programme of faculty development. The staff must be urged and helped to upgrade and update their knowledge and skills making full use of the several programmes available through the UGC, NIEPA, AIACHE and several research organisations such as the CSIR, ICSSR, I.I.Sc. and others. Staff members must be encouraged and enabled to go in for training in their own special disciplines as well as in the areas of modern teaching and evaluation techniques, curriculum development, student services and counselling. They should also be given opportunity to work for higher degrees, diplomas, or certificates, or to acquire new skills. Unless the professional competence of the college teachers is of a high order, they cannot command respect from the students, nor can they help and inspire the students, particularly the intelligent ones, academically. High professional competence also gives the teacher the needed self-

confidence, and he is able to handle the classes more confidently and deal with the students with greater self-assurance.

Committed teachers, it would seem, are rare to come by these days. There are no obvious or infallible ways by which commitment can be created or fostered in a person. However, it is possible that a person may be induced to commit himself to an ideal or a cause by a sudden "encounter"—like coming face to face with a situation of social injustice, or seeing a noble deed done by another, or being exposed to an intense emotional experience. Commitment to a cause can also grow gradually when the person is constantly in the company of committed persons. A committed faculty can be built up, little by little, if we have a core of committed persons to begin with. Careful nurture and constant communication are necessary to build this up, but it can be done, provided it is planned with care and carried out in love.

Teacher motivation is an area of great significance for any college which wishes to move forward, but it is also an area of great complexity. How does one motivate a teacher for greater achievement, for willing co-operation, for "going the second mile" voluntarily? Here, again, there is no single method universally applicable to all; it differs from person to person, and depends upon circumstances. A few guidelines, however may be given.

(1) A person's motivation for achievement generally improves if his professional competence is improved and he gains more self-confidence. A person will have the urge to attempt something if he has the confidence that he would succeed.

(2) A sense of participation also would help to improve motivation. When teachers are associated with planning a curriculum or working out a project, they have a feeling of involvement, that it is a product of their effort, and they would be interested in implementing it successfully.

(3) A sense of freedom is another factor that helps motivation. If a teacher feels that he has real freedom to speak up, or to try out new methods in his classroom or laboratory, that no one will take him to task for attempting something new even if it fails, or for expressing an opinion different from that of others, then he will have greater motivation for trying out innovative methods, or



putting forward new ideas which may offer a break-through. On the other hand fear of criticism, especially fear of official displeasure, could kill initiative.

(4) Recognition of one's work and worth is another factor which contributes to motivation. A word of appreciation goes a long way in assuring someone that his effort has been recognised, and this would encourage him to further efforts.

(5) Ultimately, challenging the members of the faculty to do their best, because anything less than their best is unworthy of the high profession they have chosen, would seem to be the most effective method of improving motivation and keeping them at their own peak level of performance. Seminars and retreats which would bring the staff together for discussion and prayerful consideration of the challenges and opportunities of their tasks could be organised from time to time.

Managements and principals must consider these suggestions carefully and adapt them for their own situations, in order to improve the motivation of teachers and to secure their cooperation in efforts to raise the quality of the education and training imparted. Staff members are the backbone of an institution. Without their full and whole-hearted co-operation no new venture can succeed. This should be constantly kept in mind by the managements and Principals. It was encouraging to find that some of these ideas are being followed in some of the colleges.

### **(c) Responsibility of the Management and the Administration**

It is most important that the style of administration of a college is such that the faculty have a sense of belonging in the institution, and take pride in serving there. This can be built up in various ways. Participatory management is one. The principal must hold regular staff meetings at which academic planning for the college is given priority. The policy decisions of the Managing Board should be quickly conveyed to the staff and their reactions and comments taken note of and the decisions modified accordingly, wherever possible. The views of the staff on academic matters should be conveyed to the management so that they may influence future policy decisions on academic development. The

faculty will then have a sense of being associated with decision-making at the highest level.

Staff meetings should also be a forum where new and innovative ideas on various projects are invited and discussion encouraged. Departments which are trying out some new method or doing some original work or project should be encouraged to report their progress at these meetings so that they may get due recognition of their effort and also that others may emulate their good example. These reports may be published in the college magazine so that they get wider publicity.

One or two members may be invited to read papers on subjects of topical interest, for example a recent Syndicate decision, or on subjects of academic significance such as "the Semester System" "College Autonomy", "Marks vs. Grades" and so on, and the subject thoroughly discussed and the final conclusions arrived at communicated to the university for information and guidance. When a number of highly educated and motivated members of staff give serious thought to matters of academic interest such as those above, the university is bound to heed their opinions and recommendations—if not immediately, at least after they have established their bonafides as to their earnestness and ability. This would invest faculty meetings with an aura of academic as well as administrative importance, and members of the staff would want to participate in the discussions and make their views known there, for they are likely to be heard and possibly acted on by the management, the administration and the university. If this is achieved, the principal would have a powerful forum where most of the college's academic and administrative policies could be shaped in an atmosphere of earnestness and academic freedom; problems could be discussed in a cordial atmosphere without mistrust or confrontation, and solutions found.

When differences of opinion do arise, as they are bound to, the principal must be absolutely fair and try sympathetically to understand the various points of view and strive for a consensus. When the members of the staff know that their principal can be trusted to be impartial and honest, they would respect his decisions, even if they disagree with him, and there would be no personal animosity at any time. Such staff meetings would be of great



value to the principal in his administration, for he would feel the strength of his entire faculty behind him in all his actions.

The various departments should be encouraged to have their own meetings with due regard for the freedom of discussion on all matters concerning them. The juniormost members of the staff must feel that they can express their opinion freely without being misunderstood by the head of the department on routine matters like the time-table and work load as well as on policy matters like examination reform or course structure. Since the prestige of the college depends largely upon the quality and relevance of its academic programmes and as these are carried out by the various departments, it is of the utmost importance that the teachers in each department should meet together frequently, say, once a week, and review the work done during the preceding week, take any corrective action that may be needed, give thought to making the curriculum relevant and interesting, constantly seeking to make the learning process participative and action-oriented. Every member of the staff must be encouraged to contribute to the improvement of the curriculum and methods of teaching, learning and evaluation. This is the best way to enable a teacher to have a sense of self-fulfilment and satisfaction in his work. It would encourage him to make greater efforts for higher achievement.

#### **(d) Perspective planning and self-study:**

Perspective planning for the institution should begin at the department level. At a full faculty meeting the general idea of self-study and perspective planning for the institution should be discussed and the broad outlines of the study agreed upon. Thereafter each department should get down to an in-depth study of its strengths and weaknesses, plan areas of specialisation and development for the next five or seven years, spell out expansion and diversification of courses, that would meet the needs of society, innovations to be tried out, methods of teaching-learning that should be adopted for more effective results, re-defining the objectives and goals of the various degree/diploma programmes. Plans should also include proposals for advanced work if resources in men and money are available and the freedom to carry it out exists. The various departments should come together from time to time to compare notes, to modify their proposals in the light

of developments in other departments and go back for further planning. The kind of administrative and academic structures that would be required and the staffing pattern to carry out the proposals most efficiently should be spelt out.

These are some of the essential preparatory steps for college autonomy. If the development and expansion programmes proposed can be carried out within the framework of the existing system, the faculty discussions and decisions made so far would be of great interest not only to the particular college, but to others as well. The college can then go ahead and propose new innovative ideas. If during the discussions it is felt by most staff members that the proposals can be implemented properly only if they have greater academic freedom and flexibility than is available under the affiliating system, then they should ask for autonomy for the college, spelling out the administrative structures and academic procedures they want to have under autonomy. The corporate planning by the faculty would bring them together in an exciting adventure of discovery—discovery of their own strengths and weaknesses, hopes and fears, glimpses of their own under-developed potentialities and a vision for the future. Such an in-depth introspection, department by department, and corporate planning for the future development of the institution as a whole, would be an extremely rewarding experience for the staff members, opening doors for very many new ventures in the future. In redefining the aims and objectives of the courses offered, the members themselves would get a clearer idea of their goals, and possible ways of attaining them.

In most cases, the exercises described above would naturally lead the college to ask for autonomy, so that they could go ahead and implement the proposals outlined by them. Even if autonomy is not granted to a college or even if the college decides that it is not ready for full autonomy yet, the exercise would have revealed to the staff members where they stand and what can be done to make things move forward. Colleges should, therefore, undertake such self-study and perspective planning vigorously on a priority basis, and set for themselves short-term and long-term goals based on such study.\*

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\* Manuals for self-study are available with the AIACHE.



The keenness and enthusiasm generated by such self-study would naturally encourage at least a few members to undertake some original work in the area of their specialisation. Even if no self-study is made, principals could invite staff members to submit proposals for some original investigation in a specialised area of their discipline, for which small grants may be made available by the management, or negotiated with some industrial or commercial firm, to meet out-of-pocket expenses or to purchase simple equipment. Amounts of the order of a thousand rupees or less would suffice for each project, and resources should somehow be found to support this kind of original work. It would help boost the morale of the teachers and their academic standing, and help them to communicate to their students the excitement of doing a piece of work that has not been done before. The total outlay for this kind of small research projects by staff members may not be more than a few thousand rupees, but the rich dividends this can pay in the form of academic awakening, excitement of original work, creativity and innovation and increased motivation are well worth the investment.

#### **(e) Residential Hostels**

A generation ago residential hostels attached to colleges were considered to be important centres of education and training, where opportunities and facilities were made available for the formation of character, for developing a sense of loyalty and fellowship, for learning the art of living together with courtesy and consideration.

But things seem to have changed drastically in the last decade or so. Hostels had become such a liability in some colleges that they have had to close them down or drastically reduce the number of residents. It should be mentioned at the same time that in a few places the college hostels still continue to be places of moral and spiritual training. A closer look at these exceptional places reveals the fact that in these hostels there are a number of staff members living with the students and looking after their training. The experience of these hostels proves that it is possible to run hostels peacefully and profitably. It is also encouraging to note that one of the older colleges, which had started out as a residential institution but had to close down most of its

hostels, is now making determined and successful efforts to reopen and run some of the hostels.

Thus it seems clear that it is not the hostel system itself that is to blame, but the way it is managed. Over a period of years, changes have taken place in people's ideas and attitudes. Discipline, freedom and responsibility are understood in somewhat different terms now than a generation ago. At the same time, people's sense of commitment and moral obligations also seem to have changed. Those responsible for running the college hostels often neglected to devote time, thought and effort to keep in personal touch with the residents, to look after their welfare and their bodily and spiritual needs, to supervise food arrangements and the maintenance of the various facilities. Discipline, a difficult task at the best of times, became a serious problem as discontent led to agitations; and as the persons in charge were not in rapport with the students, problems could not be solved amicably. When supervision of the hostels lacks the personal touch, things can go wrong rapidly.

Managements must give serious thought to this problem and carefully plan to revive the system of hostels under controlled conditions. There must be an adequate number of staff in residence to look after the students and they must be given sufficient training in inter-personal relationships, counselling and guidance, and have commitment to their work and a sense of responsibility. If they show understanding towards the young men in their charge, there will be a favourable response from the students. Young members of the staff with the required qualities should be carefully selected and given an orientation to their responsibilities before being appointed as resident superintendents. Here the Catholic colleges seem to have an advantage over the others, since they are able to utilize the services of celibate clergy in the management of the hostels. The non-Catholic colleges will have to think of other means to secure adequate staff for the hostels.

One method found in some older colleges in the country is to build the warden's quarters contiguously with one wing of the hostel, with access to the hostel from the warden's study. This enables the warden to have effective supervision over the hostel and at the same time maintain the privacy of his own family life. Houses built close to the hostels for wardens and sub-wardens



could be another way of making supervision and contact easy. But unless the wardens are men of commitment and understanding no such arrangement will be effective. They should be willing to spend time in the hostel, visiting students in their rooms, taking part in the hostel activities and functions, planning with the superintendents and students the various aspects of hostel life. When men are willing to commit their time and effort to run the hostel on proper lines this effort is bound to succeed.

#### **(f) Choice and Role of the Principal**

An area to which a great deal of attention needs to be given by managements is that of the selection and training of principals. The office of the principal is a key position. He has to give leadership in every area of the life of the college; he has to command respect by his scholarship and academic competence; he must be a man of unquestioned integrity; he must have enthusiasm and vision and above all he must be fully committed to the ideals and purposes of the college. The selection must be done carefully and sufficiently early, and in view of the increasing complexities of college administration and management, efforts must be made to give the person chosen some training in the required managerial skills. If the selection of the principal is made merely on the basis of 'seniority', the result may prove disastrous. In some cases it may be advantageous to recruit persons from outside the college.

If the principal is to carry out his role as leader and initiator of innovations, he must be able to leave some areas of his many-sided activities and responsibilities to the care and direction of some of his senior colleagues. At present the principal is overburdened with a great deal of mechanical, routine, time-consuming work which leaves him little time for creative leadership, for thinking and planning and securing the understanding and co-operation of his staff in the demanding tasks of the college.

We have noticed among most members of the staff in some colleges a reluctance to accept any responsibility beyond the narrowly defined assignments of classroom lectures. Very few would want to share administrative responsibilities which involve any form of unpleasant action connected with the maintenance of discipline and related matters. One of the main tasks of a

principal would therefore be enlisting the active and understanding co-operation and participation of the staff in all matters.

On the administration side most of the colleges seem to go by old and antiquated methods and procedures, highly centralised, with little or no devolution of authority and responsibility. This has to be changed and modern concepts of management applied.

### **(g) Autonomy**

A major step for the toning up of higher education will be the granting of autonomous status to outstanding colleges which have shown the capacity for marked improvement. The Kothari Commission had thought it possible to bring at least 50 of the best colleges under this category by the end of the Fourth Five Year Plan (1972). The University Grants Commission, too, has favoured the granting of academic autonomy to deserving affiliated colleges. But progress has been slow.

Let it be stated clearly that an autonomous status does not imply special privilege or higher grades of salary and status in what may be caricatured as a "caste system" in education. The only privilege such a college will have is for the administrators and the staff to do much harder work than before and take full responsibility for their work and planning. All kinds of fanciful predictions are made against the whole idea. It is said that managements may become more powerful, that standards may be lowered by irresponsible action, that teachers may act without integrity in examinations, and so on. All of these things happen today but those responsible get away easily! The autonomy contemplated is purely academic and there is, therefore, no danger of managements becoming more powerful or of the service conditions of teachers being changed.

Autonomous colleges are a potential means of injecting dynamism into our education, encouraging innovation and experimentation, of achieving integration between learning, teaching, evaluation and the curriculum, and of providing a climate of high scholarship and academic excellence. As pointed out by the



Carnegie Commission in America "independence does not assure quality but academic quality is less likely without independence."

(h) A very desirable change in the structure of the colleges will be the physical separation of the pre-degree course from first-grade colleges. The pre-degree properly belongs to the schools and they should be attached to selected, outstanding schools in various parts of the State. It might be possible to revert to the idea of Junior colleges as planned in 1964 when the pre-degree course was first instituted in the Kerala university. This will not only reduce the crowding in the college campuses, but also help in restoring to them a more mature academic atmosphere. In doing this, however, special care has to be taken to provide proper facilities and competent staff to run the pre-degree courses. If the pre-degree course is provided in separate Junior colleges, it may be desirable to create a new "authority" like the Board of Intermediate studies in U.P., and relieve the university of responsibility for the course.

# VI

## WOMEN'S EDUCATION

Among the Christian colleges of Kerala there are twelve Arts and Science colleges and two Training colleges exclusively for women, all of which are Catholic foundations. With the exception of St. Teresa's, Ernakulam (1925), all these colleges came into existence after the second world war. Only three of the fourteen colleges are directly under the Dioceses; all the others are owned and managed by Religious Congregations devoted to the apostolate of teaching.

The women's colleges are no different from the men's colleges in their relations with the university and the government. They are bound by the same state and university regulations; they follow the same programme of studies and have to fulfil the same conditions for eligibility. The co-curricular activities like the N. C. C. and N. S. S. also fall into the same pattern. What, then, is distinctive about the women's colleges?

We have generally formed a high opinion of these colleges. They are on the whole clean, peaceful and orderly places with adequate physical facilities. Some, however, do not have the spaciousness of campus so desirable for colleges; this is unhappily true of the older and well-known colleges in the Kerala university area. There is good discipline in these colleges and they are able to function without serious disruption or interruption. Some students in a few of the colleges expressed the feeling



that they are too much cut off from the world outside and that their college life is highly regimented. They were at the same time appreciative of the positive values they gain from the disciplined training in their colleges.

In the women's colleges usually the day begins with common worship. In one or two colleges prayers are said at the beginning and end of each lecture hour. There are regular classes in religion and ethics in these colleges.

There appears to be a greater degree of staff co-operation and participation in the life and activities of women's colleges than in men's colleges. There has been generally a good response from women's colleges to the various programmes organized by the AIACHE.

The Religious Orders that run the women's colleges have, after Vatican II, taken stock not only of their spiritual progress but also of their apostolic activities. Organisations like the Conference of Religious, India (CRI), have brought members of several Religious Congregations together. As a result of the studies undertaken and time taken to prayerfully reflect on the work of their institutions they have come to the conclusion that their effort would be more effective if they work in closer co-operation. The risks and challenges that institutions feel unable to face separately in a fast-changing world can surely be met in "togetherness". The managements of women's colleges, or the college community as a whole, should evaluate the present system of education and plan together their future activities. This will not only prevent unhealthy competition and duplication of effort but will also positively ensure that no pressing need is overlooked.

In view of the fact that the women's colleges have attained a high level of proficiency in all areas of academic life, we feel that some of them are eminently suited to seek autonomous status. This will enable them to have programmes of studies which will not be merely conformist but answer the needs of the student, the community and the nation. Careful planning of means and methods with a genuine team spirit among the staff and the management is essential for the success of such a venture. Religious women whose gaze is not only transcendental but also incarnational, and

directed towards the signs of the times, should be able to translate this ideal into reality.

Our women's colleges have to become path-finders and pace-setters. The successful pursuit of higher learning by women depends largely on the social climate in which they live and learn. In response to questions asked during several earlier surveys women students have often given priority to "kindness, understanding and availability of counselling" while men students have usually shown a preference for "professional competence". Very few of our colleges have on their staff trained student counsellors. With the facilities now available for the training of counsellors, it should be possible for all our colleges to provide counselling service to the students inside of a couple of years. Women's colleges are the proper places where women, apart from gaining proficiency in the academic subjects, should receive helpful orientation for their life in the arena outside the college walls.

Many men's colleges in Kerala have become co-educational in the last few years. As a result, both the Kerala and Calicut universities are soon likely to have more women on their rolls than men except in professional courses like Law, Agriculture and Engineering. We noticed that in the mixed colleges, even when women are in a majority, the class room climate is determined by the conduct of the men students. They disrupt work as they choose and the majority usually acquiesces. It is very important that in mixed colleges the women students should be given the necessary support and encouragement to take their full share in the life and activities of the college. They should be provided with good common rooms and other facilities.

The fact that such a large proportion of the student community in our colleges consists of women has tremendous sociological implications. It has generally been recognized that the character of society is greatly influenced by the education that women receive. The Christian colleges of Kerala who now have the privilege and the responsibility of educating such large numbers of girls should look upon this as a special opportunity to shape the character of our society. The women's colleges in particular, as has already been indicated, should look ahead and think of themselves as agents of desirable social change.



## VII

### MINORITY RIGHTS

During the Commission's visits to colleges one of the important topics that constantly came up for discussion was "Minority Rights" provided in the Constitution of India. While many looked upon these rights as just and proper, some were worried about the possible misuse of these rights by the managements. A close look at the Minority Rights, with special reference to the Kerala situation, seems relevant here.

The application of Minority Rights to colleges in Kerala is conditioned by two factors. One is that by the agreement made with the government of Kerala\* in 1972 by the managements of private colleges in Kerala they had surrendered some of the rights guaranteed by the Constitution to the minorities. The other factor is that the government of Kerala, on its own, has extended to all private colleges in Kerala the rights claimed and enjoyed by the colleges owned by the minority communities.

The rights provided in the Constitution of India are based on a solemn pledge of the nation to the minority communities. This pledge was given in a particular historical context. The closing years of British rule in India were marked by communal riots and strife culminating in the partition of India. Demands had been made, before the partition, by various minority groups

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\* Some account of this is given in the chapter on "Constraints".

for reservation of seats in Parliament and for separate electorates. The great leaders who had led the fight for independence had always stressed communal harmony and they wanted India to be a secular state wherein people of all religions should have a feeling of equality and non-discrimination. This was strongly supported by the Christian leaders of India.

In order to bring about integration of the different sections of the population the framers of the Indian Constitution did away with separate electorates and introduced a system of joint electorates so that every candidate in an election should have to look for support from all sections of the citizens. In the Constitution of independent India special safeguards were provided for the minorities and these were included in the fundamental rights so as to give a sense of security to the minorities. These provisions are a kind of charter of rights for the minorities. This reflects a liberal and sympathetic approach in the matter of the Rights of the minorities. The relevant Article (30) of the Constitution applicable to educational institutions is as follows:

1. *All minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice.*

2. *The State shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language.*

The following points have been made clear in the interpretations given to this article by the judgements of the Supreme Court :

1. Religious or linguistic minorities have the same right under Article 30 (1).
2. An individual member or a group from a minority community can exercise the right given under this article, provided the educational institution established is for the benefit of the minority.
3. The right in Article 30(1) is given only to minorities based on religion or language. The majority community does not have this right.



4. Admission of students from other communities to educational institutions conducted by minority communities does not affect the minority rights of that institution.
5. Receipt of funds from sources other than those of the minority community in the establishment or running of educational institutions belonging to it, does not affect the minority rights given under Article 30 (1).
6. Article 30 (1) gives the right to minority communities to establish educational institutions for general secular education and not merely institutions for the fostering of language, script or culture.
7. Any type of institution for general education is included in Article 30 (1). This includes in particular schools and colleges and even quasi-universities.
8. Minority communities have freedom of choice of the medium of instruction in the educational institutions they have the right to establish and administer under Article 30 (1).
9. Minority communities can establish separate educational institutions and schools for boys and girls or co-educational institutions as they wish and the State cannot curtail this freedom.
10. Article 30 (1) applies also to educational institutions established before the promulgation of the Constitution.
11. The right given in Article 30 (1) is given in absolute terms unlike the rights mentioned in Article 19.
12. Even regulatory measures that are not totally destructive of the substance of the right given in Article 30 (1), but only abridge the same, are unconstitutional.
13. Nevertheless the State can regulate the exercise of the right by reasonable regulatory measures.
14. Conditions imposed on minority educational institutions in view of State recognition, affiliation or grant-in-aid,

should not indirectly take away what is directly given under Article 30 (1).

15. The reasonableness of a condition put on the exercise of the right given in Article 30 (1) has to be judged in relation to the good it will do to the minority community and institutions concerned, and not in relation to the general public interest.
16. Regulations placed in fields other than educational, but which have a repercussion on educational institutions, cannot be considered as abridging the right given under Article 30 (1).
17. Regulations imposed as conditions for granting privileges in the educational field, such as recognition, affiliation or grant-in-aid, are to be considered constitutional only if they help to make the exercise of those privileges effective for the minority institutions.
18. The right given under Article 30 (1) to minorities includes, under certain circumstances, also the right to recognition, affiliation and grant-in-aid to their institutions.
19. Right given under Article 30 (1) cannot be lost by non-use of it.
20. The right given under Article 30 (1) cannot be effectively waived.
21. The Directive Principles in Article 45 of the Constitution advocating compulsory free education for children cannot be exercised at the expense of the right given to minorities under Article 30 (1).
22. The fundamental postulate of personal liberty excludes any power of the State to standardize and socialize its children, particularly those of the minority communities, by forcing them to attend public schools.
23. The right to administer is not the right to mal-administer.



24. The effective management, i.e., the effective administration of the affairs of the educational institution, is the right of the minority community establishing it.
25. The State granting recognition, affiliation or grant-in-aid has the right to determine curriculum and syllabi and a common standard in educational institutions including minority ones.
26. The minority communities have the right to form their own Governing Bodies to manage their educational institutions without interference from the State.
27. The management has the right to conduct the teaching in the educational institutions a minority community has established. Converting an affiliated college of a minority community against the will of the management into a constituent college with the teaching to be conducted by the university is unconstitutional.
28. Appointment of teachers: It is within the right of the management to choose as the Principal or Headmaster the person whom it thinks most suitable, and the State cannot interfere in this right.
29. The State has no right to impose a Selection Committee on a minority institution for the appointment of its staff, nor can it require its prior approval for such appointments.
30. The State has the right to specify the qualifications required for the teachers of minority institutions receiving recognition, affiliation or grant.
31. The State has the right to prescribe service conditions for the staff of minority institutions receiving recognition affiliation or grant.
32. Direct payment of salaries by government to teachers in grant-in-aid institutions does not violate Article 30 (1).
33. Disciplinary action taken by the management against the staff cannot be restricted by unguided general power

for prior approval, veto or hearing appeal by the State or university authorities.

34. The State can stipulate a procedure to be followed for disciplinary action to be taken against the staff in a minority educational institution receiving recognition, affiliation or grant without, however, abridging the effective management of the institution by the minority community.
35. Limiting suspension only to situations in which enquiry for serious misconduct is underway and only for reasonably short periods is not violative of Article 30 (1).
36. It will be unconstitutional to prescribe a tribunal or a mode of arbitration where a minority community will have no controlling voice for determining ordinary disputes between the staff and the management.
37. The State cannot curtail or take away the right of property of minority educational institutions.
38. Permission of State authorities for use of premises of minority institutions for non-educational purposes is violative of Article 30 (1).
39. The State can make provisions for the proper use of the money that has a public purpose.

Two additional pronouncements from High Court judgements may also be mentioned:

- (a) on practice of religion:— External form of worship in any religion other than their own can be prohibited within the precincts of a minority institution (High Court of Calcutta).
- (b) on dress:— The term 'administer' in Article 30 of the Constitution of India is wide enough to take in the enforcement of discipline in regard to dress and other matters by the educational institutions (High Court of Andhra Pradesh).



Although it might sound paradoxical, it is true that minorities can be protected not only if they have equality but also in certain circumstances, differential treatment.

“Protection of minorities is the protection of non-dominant groups, which, while wishing in general for equality of treatment with the majority, wish for a measure of differential treatment in order to preserve basic characteristics which they possess and which distinguish them from the majority of the population.”\*

An important reason why the makers of the Indian Constitution generously granted religious minorities the right to establish and administer educational institutions of their choice was to give the parents in those communities an opportunity to educate their children in institutions having an atmosphere congenial to their religion. This parental right of choice indicates a significant difference between a truly democratic education and a totalitarian system of education.

“In democratic countries the freedom of offering education of different types with different values within the framework of the Constitution should not be needlessly circumscribed. This is ultimately connected with the freedom of thought.”\*\*

Another important reason for giving special rights to minorities was to create a sense of unity in the country. This was to be achieved (a) by creating a sense of security, safeguarding the religious atmosphere in which the minority community wanted their children to grow up, (b) by creating a sense of equality among unequal sections of the nation, giving freedom to minorities to prepare their children for careers in life in the way they consider best.

The right of Christians to freely run schools and colleges of their own implies the duty and obligation to frame the policies and organize the activities of their schools and colleges in accordance with the principles and ultimate values of their faith. This is a duty they owe first to the members of their own community, who

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\* Minority Protection and International Bill of Human Rights—Urmila Haksar—p. 27

\*\* Report of the Committee on Model Act for Universities—p. 28.

come to these institutions with at least the implicit aim of developing and strengthening their Christian faith through the education and training provided in these institutions. They owe it also to the many non-Christians who come to their institutions because of the distinctive spirit which guides and animates their life and work as a whole. The Minority Rights seek to safeguard, preserve and strengthen whatever is of value in the history, culture, religious philosophy and traditions of the minorities so that they may be placed at the service of the majority.

If Christian educational institutions fail to give a definite Christian inspiration, then, we feel that they belie the intentions and expectations of the makers of the Indian Constitution. The special minority rights were provided for the purpose of maintaining and developing and enriching the various cultural traditions and values that together constitute the variegated richness of India.

Managements of Christian institutions should always make sure that the minority rights are not used as an excuse for any kind of malpractice. If our educational institutions are centres of excellence, fairness and justice and if there is meaningful Christian presence in them, they will continue to receive the good will and strong support of the public. Private agencies in education, while claiming their rights, have to have a positive attitude to the responsibility of the government as a whole and of the role of national agencies in the field of education. Minority communities, while cherishing their rights, have always to bear in mind that they are to function within the national system, in tune with national aspirations.



## VIII

### PROMOTION OF SOCIAL JUSTICE AND COMMUNITY SERVICE

If Christian colleges are to be Christian not only in name, but also in their life and work, then it is essential that the education and training they provide should have a strong bias towards concern for, and service of, others. The attitude of the management, of the staff and of the students must be outgoing, reaching out especially towards those who are less fortunate than they, who live in poverty, destitution and are unable to live a full life in keeping with their human dignity and destiny.

From the replies to the questionnaires as well as from discussions with the management, staff and students we formed the impression that most of the colleges are closed in upon themselves, with little concern for the conditions prevailing among the community in their immediate surroundings, or for the larger problems of a socially unjust society in the country.

A certain amount of social service is being done in most colleges, especially under the National Service Scheme. The general attitude of the principal, staff and students in most colleges seemed to be that social service and concern for social justice were taken care of by the N.S.S. The N.S.S., however, touches only a small proportion of the students, not over 10% of the total strength of a college, and its activities are often limited to a few hours of

manual work, with little conscious effort towards the promotion of social justice. Incidentally it is rather sad to note that it needed the government's and the university's initiative to get social service organised in our colleges on a regular basis. Further, it required the incentives of the award of certificates to get our students to take up this kind of work.

The effectiveness of these programmes in actually stirring up in the students a real awareness and concern for social justice seems to be limited; most students seem to take up social service for the sake of the certificate and other benefits. There are, however, a few women's colleges where the activities of N.S.S. do arouse a good degree of social consciousness in the students taking part in them. This is largely due to the highly motivated and committed staff members who organise the projects. There are also in various student organisations small groups who openly declare their commitment to social and economic justice.

Our impression is that at present in most colleges very little serious work is done for the promotion of social justice. Social justice is more than social service. The possibility, and even the advisability of a college being actively involved in the promotion of social justice is indeed a controversial matter. Quite a few academics are of the opinion that arousing a certain degree of social awareness is desirable, but anything more leading to active involvement, is not compatible with academic pursuits.

It is, therefore, very important to have a clear conception of the way the promotion of social justice can be integrated into the college activities, without any undue interference with its academic work.

In the present circumstances in our country, institutions of higher learning cannot function as ivory towers, unconcerned with what goes on around them. It has been said repeatedly that in a country like India, with its vast economic and social problems, education must be related to life, to the needs and aspirations of the people and must be made a powerful instrument of social, economic and cultural transformation. But very little is done to translate this ideal into practice. It is now necessary to develop a new pedagogy, and to use the secular "subjects" of study as means



of acquiring a living social consciousness. Physical service to the neighbourhood is important, but students should also be enabled to acquire a new social philosophy. Should we wait passively for the official authorities to take the lead in this matter? Should we not rather endeavour in our own way to give such a life-oriented dimension to our education, at least through the methods of treating different subjects of the prescribed syllabus, as well as through various co-curricular activities?

It certainly is possible to relate the study of various subjects in a concrete manner to the prevailing conditions in the local region or in the country as a whole. In regard to most science subjects, like Chemistry, Botany, Zoology, Physics, concrete projects can be organised relating to the immediate environment, first to gather data and analyze the existing situation, and then initiate practical ways of improving or remedying the environmental conditions, at least in a small way. Likewise in subjects like Economics, Politics, Sociology, Psychology, etc., there is scope for relating various topics to the existing conditions in the neighbourhood, for instance, by conducting surveys about a particular situation, followed by a study and analysis of the findings.

There are indeed plenty of opportunities of relating the actual teaching to the life and needs of the community around, and of arousing the interest of the students, by demonstrating in a practical manner the relevance of what they study to real life. This type of teaching may possibly not appeal to all students, especially those who are thinking only of examinations, but the serious and better type of students will be quite interested if this method of teaching is done in a stimulating and realistic manner.

In a few colleges such imaginative activities of relating the subject matter to the surroundings have actually been taken up with some success, the students taking up the work in right earnest and finding it quite rewarding. For the success of such a novel approach to teaching an essential pre-requisite is the conviction and whole-hearted commitment of the teachers. Besides motivating and stimulating the enthusiasm of the principal and the teachers through appropriate seminars and group discussions, it will also require practical training in these new ways of teaching. Frequent staff meetings to exchange views and experiences and to

help in solving difficulties will be very helpful. These can generate encouragement and mutual support in a task which would naturally be exacting and time-consuming.

Apart from a determined effort at relating the subject matter to the life and needs of the people, a more direct training in the promotion of social justice should also find its place in Christian education. The first step is to arouse the social awareness of the students, by confronting them with the reality of extreme poverty, destitution and exploitation that is the lot of a large proportion of India's population. Such an awareness must be given a definite intellectual dimension, based on solid and reliable information about facts and figures.

This must be done together with a critical study and analysis of the data in order to get at the root causes of the unhealthy social conditions and structures prevailing in the country. This must be further complemented by a serious study of the possible ways of remedying the existing situation, and of bringing about a more just and equitable social order. Much of this can be incorporated into the actual teaching of the Social Sciences in particular.

Along with the theoretical study, so very essential in an institution of higher learning, a certain amount of praxis is also needed for bringing the students in direct contact with the harsh living conditions and social injustices of their less fortunate fellow-men. Much of the training in the promotion of justice is to be done through various types of co-curricular activities. Once again, the success of this type of work will largely depend on the enthusiasm, the dedication and the specialised experience of the teachers in charge of these programmes.

It is the right and duty of a Christian educational institution to witness to its faith and culture. Since concern for the promotion of justice is an essential aspect of the Christian faith, a Christian college has a grave responsibility for promoting justice, in particular through the example of an administration in accordance with the rules of justice. Not only must justice be done in all cases, but it must also appear to be done; and further, in a true Christian spirit, strict justice will, when required, be tempered by charity.



In regard to the staff, teaching and non-teaching, the appointments are to be made in accordance with definite rules, which are just and fair to all. Social justice requires that those of lower socio-economic status be given equal opportunity. It follows then that the practice of taking "donations" for appointments still found in some institutions, is definitely discriminatory. Clear and definite rules of service must be laid down and carefully observed; in particular the procedures for termination of service should be such that the norms of natural justice are fully adhered to. In most instances, university regulations have been prescribed regarding all these matters, but in the application of these rules, the management has to be guided by a true Christian spirit.

With regard to students also justice and charity require that we show special concern for those from the lower socio-economic strata regarding admission, in so far as university regulations allow. After they are admitted, if the poorer and backward students are to be given equal individual opportunity to succeed in their studies, it is essential to take special measures to help them overcome their initial handicaps. Besides the backward students from the lower socio-economic strata we should also consider the case of the physically handicapped, whether rich or poor. Not much is now being done for the backward and the handicapped.

The administration should show its sincere concern for the welfare of others, by taking an active interest in the life and activities of the surrounding community, especially in rural areas or smaller towns. Many colleges now seem to live in splendid isolation from their surroundings, without any institutional commitment to the community or to social justice.

As an academic institution the college could take a special interest in the schools of the immediate neighbourhood. This can be done through regular visits by the staff and students to the schools, and by bringing the school teachers and also occasionally the school children to the college campus, to give them the opportunity of using the laboratories, the library, and the playing fields. The college could also organise extension lectures, or devise other practical ways (exhibitions, debates, cultural shows, health programmes, etc.) to provide for the continuing education of the adult population.

Educational institutions can be powerful instruments of social change. They have to play this role by the life and example of the institutional community, by community-oriented teaching and by appropriate programmes of action. The Management and the Principal, more than others, bear the ultimate responsibility for their college witnessing to its faith and culture, in particular through conscientization and through the promotion of social justice. They should ensure that they have on their staff a certain number of people who feel specially called to dedicate themselves to the promotion of social justice.



# IX

## CHRISTIAN PRESENCE IN HIGHER EDUCATION

### (i)

In our discussions about the challenges and opportunities that face Christian colleges we often speak of the Christian presence in education and the Christian witness, vocation and mission of Christian colleges. It is not easy to define these phrases in clear and unambiguous terms. The thoughts behind them, however, go beyond the sectarian or communal connotations assigned to them in popular understanding. It is important, we feel, that some attention is paid to the analysis of these expressions from the theological and spiritual points of view, not simply in abstruse theoretical terms but in realistic and existential terms. Our concern must be not only with the mechanics but also with a philosophy of Christian higher education.

A useful starting point for our thinking will be the incarnation of Christ because that is basic to all Christian theology. The Christian mission is to bring Christ's life to men and to be Christ's incarnate presence extended through human history. The function of the Church is to transmit a new life. Education has a significant role in communicating the new life with the intellectual, emotional and spiritual fulness it connotes. Human and religious formation should interpenetrate each other so that a person grows simultaneously in human and Christian knowledge and maturity.

If the illumination and the inspiration for any Christian enterprise come from the incarnation, the fundamental attitude that governs such an enterprise or activity, as for example a Christian college, will be that of the mind of Christ as revealed in the self-emptying of the incarnation—that of humility and service. So in speaking of Christian witness or mission of a Christian college we shall not be thinking so much of uniqueness, or superiority in relation to other educational institutions. We should not be interested in direct or indirect comparisons with colleges that do not call themselves Christian. We recognize our solidarity with and involvement in the sinfulness, finitudes, failures that are in and of the world, our society, its structures and systems. Also the Christian college will not be so much concerned with rights and privileges as with challenges, responsibilities and opportunities to serve. Any obsession with special rights and safeguards will be uncharacteristic of the spirit exemplified in the incarnation.

The role of a Christian college cannot be any different from that of the servant lived out in the incarnation. The true picture is that of girded loins, outstretched hands, listening ears and watchful eyes—alert and ready to do God's bidding of going where He calls, following wherever He leads, listening to His foot-fall, recognizing Him at work in unexpected places and in unexpected ways. Christian service is not a matter of prestige and elitism and applause from high quarters; it is rather a matter of humility, watchfulness, courage and sacrifice.

Any educational theory has to be based on certain assumptions and beliefs regarding the nature of man, the world and God and their inter-relationships. Christian education must be built on the vision of the meaning of man that the incarnation gives us. This vision is based on the ideas of not only 'man created in the image of God' but of 'man for whom Christ died'. The thought of man's worth and sacredness and dignity, of his sinfulness and redeemability must govern the Christian enterprise in education. This leads us straightaway to the college striving for excellence and integrity in the teaching-learning process, seeking to give the very best to each individual student. No effort is to be spared in helping him to grow to his full stature in body, mind and spirit and, in particular, training him to think for himself, independently and critically.



The thought of the incarnate Lord, appointed the heir of all things, through whom the world has been created, supplies the rationale, according to the Christian faith, for all enquiry into the secrets and truths of the world and for the understanding and control of the forces at work in the world. "Incarnation is the charter of the intellectual enterprise. All facts are related to God and speak of God".

(ii)

It is commonly said that there is no such thing as Christian Mathematics or Christian Chemistry and so on. They are Christian in the sense that all search for truth, all attempts at the unravelling of the mystery of the world and its operations proceed from the thought of God, the Lord of creation. Any field of higher learning that might excite human curiosity must for the Christian be brought into relationship to the purpose of God. The Christian teacher in a Christian college is able, in the teaching of science, to go beyond the mere communication of facts to discussion, for instance, of the purpose of scientific endeavours, the uses of the physical world, the stewardship of energy and the impact of technology on the environment in the light shed by his faith. In the teaching of history, taking full care not to distort or stretch facts or suppress them, the Christian teacher can present the Christian view of God as the Lord of history. He should also be prepared to explain that there are other and some sharply different points of view. He must at all costs maintain integrity and the highest academic standards in his teaching. Every subject, ultimately, has a metaphysical implication.

When treating the various subjects of a prescribed course, we should not limit ourselves to explaining and discussing "the how" of things. A truly humanistic education requires that we also consider and discuss "the why of things", which leads to the consideration of the ultimate cause of things, which the mind of man is always seeking. A truly humanistic treatment of the study of things requires that we refer them to actual life, that we consider the implications, possible practical consequences of the matter we study. This is quite clear in the case of the physical sciences,

the applications of which so greatly influence our modern ways of living and our present technocratic type of civilization. Or again in the study of a social science such as Economics can we rest satisfied with a purely abstract study of the production, distribution and utilisation of goods and services? Should we not be concerned with the way all this affects our daily living? Should we ignore the implications of a system blindly encouraging consumerism, the cult of individual affluence which entails the exploitation of and oppression of poorer sections of society and of the less developed nations? We might also refer to the recent breathtaking developments of the life sciences and the very serious ethical problems of so called genetic engineering. In the same way in the teaching and handling of modern psychology a commitment to human and Christian values is highly relevant.

The philosophy of life inspiring a Christian college should show itself not only in the specifically religious and spiritual activities of the college, but it should also inspire and pervade the whole life of the college, its intellectual, academic and other activities.

“It is important to examine the *raison d’être* of educational institutions administered by religious groups. Clearly, their establishment does not come about because of a deep conviction that such institutions will be able to teach the facts of literature, geography or mathematics better than State schools. Rather, such schools are started with a primarily religious objective—to secure the opportunity for direct religious instruction and to develop a religious atmosphere and viewpoint even for the study of literature, geography and mathematics. In other words, a religious body establishes and maintains schools in order to create a total environment which will be favourable to the promotion of its particular religious values.”\*

Christian humanism requires that in the study of whatever subject we take up we should be concerned very seriously with its relevance to and possible impact on our lives and on civilization as a whole. This can be done only if we are guided by a clear

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\* India As A Secular State, Donald Eugene Smith—p. 361 quoted in the Supreme Court Judgement (given by Justice K. K. Mathew and Justice Y. V. Chandrachud) dated April 26, 1974.



value system, which it is our duty to develop and stimulate in our students, if we sincerely intend them to become effective and reliable leaders in society and in the Church.

(iii)

An institution can be Christian in a truly religious and spiritual sense only when those participating in its life, whether as teachers, administrators or students, generally respect and support the purposes for which it stands. This would mean, of course, that a significant proportion of the staff and, if possible, of the students, should be practising members of the Church and should be imbued with the spirit of Christ. But it is not necessary that all the teachers should be Christian. Experience in some of the oldest and best known Christian colleges of the country shows that, not infrequently, non-Christian teachers have been among the most loyal members of the college community. Some of the most appreciative alumni of the colleges have been non-Christian. The fact appears to be that Indians generally have a tolerant attitude to varieties of religious experience and are willing to honour and support any genuine expression of a religious spirit. If a Christian college manifests through the life and conduct of its teachers a Christian spirit of love and service, a pervasive influence will be felt in the tone of the whole college. But unfortunately at the present time in Kerala many of the nominal Christian staff of the colleges appear to be wholly lacking in any sense of loyalty and commitment to the stated or assumed Christian purposes of the institutions in which they serve. The general loss of conviction about religious and moral values has affected Christian and non-Christian staff alike and colleges, therefore, are unable to be Christian in any meaningful sense. This is partly a world phenomenon. The rise and growth of the permissive society and the new morality in the western world has been gradually spreading to India and other countries also.

When Christians speak of “christian presence” what is meant is not their own presence, but the presence of Jesus Christ in their midst and in their enterprise. The presence of Christ is revealed in and through what He does in guiding, directing, changing, empowering and redeeming and as judge in the college and its operations. He is the “masterlight of all our seeing.”

The Christian presence is made manifest in some distinctive and recognizable ways. There is a sense of belonging that inspires the college family, the sense of deep involvement and guilt-sharing partnership which many share. There is a sense of community which is real and tangible where all are members one of another and they pray for one another, bear one another's burdens and provoke one another into love and good works. There is also a sense of commitment, of a mission entrusted, which is not a matter of pride or superiority but of humility and yet of confidence and hope.

Christian presence in a college should necessarily mean the absence of questionable or unethical practices. In a few of the colleges we visited adverse reference was made by students and members of the staff to the practice of taking donations from prospective appointees and from candidates for admission in the management quota. The arguments commonly advanced in support of such irregular and undesirable practices were that the management needed money for developmental purposes and institutional improvements and that those who were benefitted by the institution should be willing to bear a part of its burden. It must be clearly understood that whenever any unjust or unethical practice is allowed to creep in, it always damages the Christian witness of the institution and the moral authority of the management.

(iv)

There is an area in the programme of Christian colleges that was traditionally considered very important, a privilege and a responsibility, but which in recent years has been increasingly neglected or rejected as impracticable and fruitless by many—that is religious and moral education.

It is generally agreed that education ought to be concerned with the all round integral development of young people, that in the world of today they grow up amidst a series of disappearing landmarks in social and cultural traditions and that they must be helped and urged to think of deeper issues of life. In the area of religious and moral education particular care must be given to framing well ordered, relevant and appropriate syllabi, to avoid



preaching and propaganda, not to insult or assault the intellect. Teaching methods based on case studies, practical applications and discussions will be most helpful.

We were happy to note that in practically all the women's colleges regular classes of religion and ethics are being held, and there is a good response from the girls. However, even in these colleges many of the lay staff feel that they are not properly equipped or trained for this kind of teaching.

It should be added that at least in a few men's colleges, especially where several priests or members of Religious congregations are on the staff, classes on religion and ethics are being held rather successfully, although the attendance may not always be very high.

For the successful teaching of religion and ethics it is necessary to have teachers who are not only dedicated but also well equipped and trained in the fundamentals of the subject as well as in the effective, modern methods of teaching it. Many of the teachers plead their incompetence in regard to these matters, both as regards the substance and the methods.

Here we can only appeal to the sense of commitment and responsibility of the teachers. If they are really convinced of their professional responsibility as educators, which implies more than merely communicating a certain amount of knowledge in a given subject, they should also take steps to become truly competent to act as teachers and guides in regard to the moral and spiritual training and guidance of their students. Here certainly it is appropriate to remind the teacher of his calling and opportunity to be for his students a true friend, philosopher, and guide. If he is to be a philosopher, he is to be up to the mark in his knowledge regarding the principles of the philosophy of life, including a clear system of values. Apart from his calling as a teacher, as an intellectual and a scholar, he owes it to himself to be interested in these matters of philosophy and meta-physics and its relations to the ultimate meaning of man and his destiny.

This, of course, will require some training through regular learning sessions, seminars, workshops, etc. for which provision is being made by organisations such as AIACHE, the Xavier Board

and the KERC. Training Colleges could play a very useful and important role in this regard. It is indeed a matter of regret that most, if not all, of our Christian Training Colleges, show little or no interest in this aspect of the training of teachers, of equipping them for their role as teachers of religion and ethics and spiritual guides in their work in the schools and colleges.

It may be argued that this does not find a place in the university syllabus. Once again it should be asked whether nothing can really be done to inspire our students with a vision that goes beyond this limited concern of the syllabus and obtaining a university diploma, the vision of the integral development of their personality.

If the spiritual and moral training of the students in our Christian colleges is to be done properly, it must be given due importance in the organization and administration of the college. A full-time chaplain, with responsibility for organising this aspect of college life, should be appointed in every college and university centre. The different churches, aware of their responsibility in fulfilling the Christian aims of the colleges under their patronage, should make sure that all their colleges get the services of suitably trained and fully competent chaplains/nuns/sisters/counsellors.

Along with providing the college with a regular chaplain as guide, animator and organiser in matters religious and spiritual, the management should be on the look out for a few other members of the staff, who show special aptitude and inclination for this type of work, and provide them with the facility to become competent in this specialised type of work, and be always ready to help and encourage them.

#### (v)

If a Christian college is to be true to its mission and keen in providing effective means of helping the members of the community to preserve and develop their specific religious culture, and also to explain and present to others the christian world view, it would seem desirable that in every Christian college there should be a well organised centre for the study of the Christian religion and culture. As the college is an academic institution, this centre should have a definite intellectual dimension, besides the actual praxis. In a



university intelligent religion should meet intelligent irreligion; it should never be unintelligent religion facing intelligent irreligion.

Such a centre should provide information, study and discussion on Christian spirituality and culture for the Christian students as well as for others interested in religion and spirituality. It should be equipped with books and magazines and, if possible, films. This centre should avoid all semblance of sectarianism; it should provide for a wider study of Christianity along with an objective study of the various Indian religions and cultures. In this way it will provide for the interest and also deep-felt needs of Christians and non-Christians alike.

According to the conditions prevailing in each college, and the resources available, this centre may be more or less elaborate, but some thing of this kind, even if rather elementary, appears to be an essential facility for a Christian college worthy of its name. Such a centre is of particular importance to the Kerala Christian colleges, with their large number of Christian students and staff.

Such a centre should function mainly on a voluntary basis, without any compulsion; its very effectiveness, open-mindedness and relevance should attract the more serious minded students, even if they are few in number. This would provide for a real and meaningful Christian presence on the campus, and could exercise a real and salutary influence on the entire atmosphere of the campus. It could also easily reach out beyond the college walls to the surrounding community.

The centre will require competent and dedicated animators, with a solid theological foundation and knowledge of other Indian religions and cultures. Talented priests, Religious and also committed lay people, should be selected for this important spiritual mission, and given all facilities for proper training. The services of suitable retired priests and teachers could also be used.

To set up, organise and keep going such a centre requires deep conviction and commitment on the part of the management—the conviction that this is an essential requirement to enable the Christian college to fulfil its mission as a specifically Christian educational institution. By way of comparison we might note how much is

being done, in providing equipment and personnel, for the training of a very limited number of postgraduate students in a particular subject in a college. How much do we spend for the department of Religion?

(vi)

In our visits to the colleges we discovered that in quite a few places there were small groups of staff and students who formed a nucleus of committed Christian people with a vision for the college bigger than themselves, who were prepared to be "fools for Christ's sake". Such groups have no thought of rewards and special privileges. We hope that their numbers will grow and their ecumenical dimension will expand. The manifestation of Christian presence in higher education would certainly be stronger and more real if all Christian denominations whose faith centres in Jesus Christ, who work in His name, are able to stay together, work together and plan together in the tasks of higher education which they undertake.

If regular forums can be established for discussion of common problems, sharing of experiences and views at various levels, and every opportunity seized to emphasize the essential Christian purposes, understandings, motivations in higher education and minimise denominational and sectarian differences and interests, Christian witness will be more effective. Efforts must be made to strengthen the ecumenical spirit by taking into the management and the staff, wherever possible, well qualified people from other denominations and churches who would serve to infuse new blood.

(vii)

A few words about the AICUF and the S.C.M. would be relevant in this context.

These are the oldest and largest professedly Christian student organisations that have been active for over half a century in Kerala. (There are also the smaller Orthodox and Evangelical student groups.) These student movements have a tremendous opportunity for Christian witness in the student milieux today and therefore the



Commission tried to take a close look at their units in some of the Kerala colleges.

The All India Catholic University Federation, formally organised in Kerala in 1948 (its roots reach back to 1915) has grown chiefly under the guidance of the Fathers of the Society of Jesus. Today they have about 100 units in Kerala, most of them in colleges, organized under four regions. The original thrust of the movement was religious and spiritual. Later on there was a greater emphasis on leadership training and development. The National Seminar of 1970 in Madras marked a clear departure in the aims and programmes of the AICUF. This Seminar came out with the declaration strongly in favour of radical changes in the Indian social structure. The emphasis shifted from social service to social action and involvement for justice and liberation. Several programmes (like "Know India") were organized on the basis of the new vision and ideological stance. The Christian faith, as the AICUF projects it, "is above all a commitment to the poor in the following of Jesus". They believe that "a taming and pietistic religiosity is sham and dangerous".

The Student Christian Movement of India was, from its beginning in 1912, ecumenical in its composition and open to members of all the churches, although its active membership was chiefly drawn from Protestant churches. The Kerala S.C.M. today has over 20 active units in different colleges and university centres. The history of the S.C.M. also reveals a shift in its aims and style of functioning similar to that of the AICUF. The emphasis in the earlier period was on personal faith in Jesus in Christ as Saviour and on social service programmes. Today the Kerala S.C.M. concentrates more on study programmes aimed at "retrieving students from their passivity and bogus faith and to create in them sensitivity to the dehumanization in the world...."

The policy makers of both the AICUF and the S.C.M. seem to have accepted Marxian humanism and Marxist tools of analysis. A direct consequence of this has been that both these organizations have lost their mass basis and tend to be dominated by small groups of intellectuals with leftist orientation. It is true at the same time that this orientation has not percolated to lower levels in some units, particularly of the AICUF (some of these work with

charismatic groups, against official policy). Another consequence of the liberation-theology orientation of the AICUF and the S.C.M. has been that many church leaders, ecclesiastical as well as lay, have been alienated by them. Many among the younger generation, too, seem to have been scared away from these organizations.

A practical problem facing both the AICUF and the S.C.M. today is that in the arena of radical politics they have strong and well-entrenched rivals in various leftist student organizations patronised by strong left-wing parties. These radical student groups function as the arms of the radical political parties with clear aims and methods of action. The AICUF and the S.C.M., however, cannot be the arms of their respective church groups because the church bodies are not likely to be so radical as their student wings.

The overall picture we could get, through our visits to the colleges, about the AICUF and the S.C.M., was on the whole a disappointing one. Some units of both organisations were merely duplicating N.S.S. work with some seminars and prayer meetings thrown in.

The Christian student movements in Kerala, both Catholic and Protestant, are at the cross-roads today. They are face to face with big challenges and also big opportunities. If their zeal for social justice does not manifestly issue from their zeal for Christ, these movements will be in danger of losing their distinctive Christian savour. The perennial temptation of "Christian radicals" is to pay less and less attention to the Christian compulsion. The effectiveness of these student organizations would be greatly enhanced if they could come together in a true unity of spirit for prayer, discussion and joint action.



## SUMMARY OF RECOMMENDATIONS

It may be useful to recapitulate and put together some of the recommendations and suggestions that have been made in the earlier pages.

1. It is important that all Christian colleges bring to their tasks a renewed and reinforced ecumenical spirit which will help them to pool resources, think together and plan together with other colleges that bear the name of Christ. The different denominations which seem to emphasize their differences and narrow parochial considerations must now emphasize the things they have in common, a common Lord, a common vision and common objectives.

2. To give effect to this idea it would be useful to have a Central Advisory Council for all the Kerala Christian colleges consisting of the representatives of churches concerned and some educationists of standing and experience. Such a Council may set up an accreditation Board to survey and review periodically the work of the colleges and bring recommendations for their betterment. In any proposal for the establishment of new colleges the Central Council should be consulted so as to ensure better co-ordination of effort between institutions. Where possible, new institutions should be started as joint ventures, especially those other than pure Arts and Science colleges.

3. A Central Institute for the Study of Christian Faith and Culture and Educational Problems could be one of the first concerns of the Central Council.

4. The composition of management boards of colleges should reflect and emphasize ecumenicity. The various constituencies with which a college is connected, which it serves and to which it is accountable, should also have some representation in the managing boards.

5. The appointment of the Principal is one of the key responsibilities of the management board. Seniority must not be the sole criterion or even the main one. It may often be an advantage to secure someone for this position from outside the college. The important thing is to look for a person with vision, imagination, commitment and drive who can enlist the willing co-operation of his colleagues. Some managerial and administrative training must be given to the person selected before he takes up his responsibility.

6. The administration could be strengthened by the appointment of a full time development officer who would relieve the Principal of some of the 'non-academic' duties and would thus give him more time to attend to his pastoral duties, for academic superintendence and leadership, for planning.

7. The campus community has to do some heart-searching and re-thinking about aims and objectives in the light of changed and changing conditions. This must be done periodically. The staff must be urged to do hard and careful perspective planning for future development relating to academic work, teaching methods evaluation process and autonomous status.

8. A great deal needs to be done in the area of faculty development, providing incentives, enhancing motivation, devising ways of offering recognition for good and faithful work. Encouragement and assistance must be offered for staff members to take advantage of facilities and opportunities for faculty development provided by U.G.C., AIACHE and other bodies.

9. An important suggestion we would make is that teams of members of staff from a few of the outstanding institutions in



other parts of the country, where significant educational experiments are being carried on, be invited to visit some of the Kerala colleges to share experiences. Alternatively members of our colleges may visit institutions of excellence in other parts of the country.

10. Library services must be improved. Good buildings, trained librarians and services which will attract students to take advantage of the library, within and outside college hours, have to be provided. We strongly recommend the appointment in each college of a trained librarian with the status of a Professor.

11. Student welfare services have to be given special attention. In co-educational institutions separate common rooms for men and women students with proper toilet facilities and running water ought to be set up. A senior woman member of the staff must be assigned charge of the women students to look after their special needs and comforts. Every college should have a properly run canteen.

12. A Vocational Guidance and Counselling Centre and a Placement Bureau for each college would be valuable.

13. We would strongly recommend the appointment in each college of a full time chaplain who will look after the specifically religious side of the life of the college, all worship activities and pastoral counselling for staff and students. He should have scholarship and qualities of spiritual leadership that would command respect from his colleagues and the student body. He would be director of the religious and moral instruction programme.

14. For religious and moral instruction, which must be given high priority in the programmes of the college, the syllabi must be carefully drawn up keeping in mind the issues relevant to the world of today and to questions that baffle students and intrigue them. Suitable training for the staff involved should be given for the work in this area, so as to give them necessary knowledge, competence and confidence.

15. A well-equipped Centre for Religion, with facilities for study, reflection and discussion would be a highly desirable addition to our college campuses. Extension lectures and filmshows

could be organized under its auspices. A good library of helpful books should be provided in the Centre for the use of both staff and students.

16. Wherever there are small groups of staff, who, under the operation of the spirit of God and moved by a zeal for the Christian witness of the college, band themselves for worship and dedicated and self-effacing service, such groups should be encouraged so that the leaven of their spirituality and commitment may do its quiet work in increasing areas of the life of the campus.

17. In our view it is a matter of very great importance that the management builds up in each college a sizable endowment fund of not less than Rs. one million to provide a recurring income to meet essential and inadequately supported activities both academic and non-academic. It is well-known that the grants available under present conditions are totally inadequate for library and laboratory maintenance, for student welfare services and for extension work. And, of course, no grants are available for religious and moral instruction and such activities.

18. Schemes, wherever possible, may be set in motion to separate pre-degree work from degree colleges and making provision for it in separate institutions.

19. Realising that the most difficult and tantalising problem of all affecting the life of the college is the continuous disruption of work through politically inspired disturbances and agitations, the Principals of all our colleges and the heads of churches representing the various managing boards should make a determined effort, with the support of parents and guardians and the general public, to put an end to the heartless and irresponsible exploitation of the student community by the numerous political parties in Kerala. The damage to successive generations of students, their character, their careers, their outlook, is incalculable. The suggestion made in an earlier chapter is worth trying out—bringing political leaders, university representatives, government representatives and student leaders to the conference table and persuading the political leaders to make an open and united commitment to keep their hands off the campus.



20. The only way under the present affiliating system of higher education and its rigid regimentation by which some dynamism and initiative can be brought into the life of the colleges is to give them some measure of autonomy, at least that which is envisaged in what is termed autonomous status. Christian colleges should work hard towards the attainment of autonomous status making well organised preparations in advance, for ultimately it is the genuine autonomy and responsibility of colleges that will safeguard academic and intellectual quality and challenge them to become centres of excellence.

21. There is need to create and maintain in students a sensitiveness to and awareness of social and economic injustices and inequalities by relating classroom work wherever possible to the needs and problems of life situations of the community around and to involve them directly in social welfare activities which combine praxis and reflection, survey, thought and action and in programmes to combat social injustice in its various forms.

22. Tuition fees in colleges should be substantially raised. In order to prevent hardship to poor and deserving students some kind of means test should be adopted and suitable fee concessions and free-studentships should be given to them. We suggest that college managements and government and university representatives should discuss the problem of financing higher education on sound economic and sociological principles, so that the cost of education is equitably distributed between the government, the management and the beneficiaries.

# XI

## LOOKING FORWARD

Has the picture painted so far of the present state of our institutions been dark and depressing? The difficulties that Christian colleges in Kerala face in preserving their identity, in striving for high quality in education, in remaining true to Christian ideals are real and cannot be belittled. Many of the colleges seem to have reconciled themselves to the drabness of mediocrity and running hard to keep in the same place. The turbulence of the political environment, the increasing stranglehold of government and university controls and regulations—these are real facts and factors to be faced.

Christian faith is built on hope—hope which is anchored in the wisdom and power of God who is love. In activities inspired by the Christian faith, therefore, there is no giving up or giving in to fears. The Christian church has throughout its history been deeply involved in the educational enterprise, which is an important area of the world's need. The part that the Church is able to take in the tasks of higher education must be looked upon as a challenge and an opportunity and as a mission from which it cannot disengage. There is the challenge and opportunity to train and send out into the life of the nation men and women imbued with qualities of selfless leadership and high character; to help shape those who would take up responsibilities in the church. There is also the challenge and opportunity to give to all who come to our colleges



the best possible academic training and to impart to them skills appropriate for different vocations in life, trying to offer an education "leading to personal fulfilment and characterised by a critical freedom".

We have seen in our visits to the colleges and in our study of the situation enough encouraging possibilities to warrant a new and bold approach to the Christian tasks in higher education and enough discouragement to show how urgent is the need for such an approach. While it may not be possible for Christian colleges to attain complete independence, they can and must strive for at least the measure of autonomy envisaged under the term "autonomous colleges" by the Kothari Commission. But beyond that the colleges can and must strive to be the salt and the leaven in the educational set-up of the country and quietly but surely influence the principles and practices that govern it.

In their early days the older Christian colleges played a pioneering role in the field of higher education. There is an equally exciting and significant role open for the colleges of today if only they would be true to Christian perspectives and seek the never-failing resources of the founding faith. It is a challenging and God-given task.

There are many strengths which the Kerala Christian colleges do have which ought to be noted and utilised. They have at their back supporting communities which are strong socially, economically and politically. They have Christian traditions which date back to the very beginnings of Christianity. Both in the student body and amongst the staff in the Christian colleges in Kerala, unlike in their counterparts in the rest of the country, the majority is Christian, the percentage often ranges from 50 to 90. Among private colleges in Kerala, the Christian colleges form over half the total number. Some of the oldest and best known colleges belong to this group. They have also the strength that comes from their fellowship through the AIACHE and the Xavier Board with Christian colleges throughout India and across the world.

What is lacking in most of our institutions is a vision of the future, a sense of mission that can inspire, enthuse and give hope, that can rise above the communal, the parochial and the commercial.

The first and basic step to recapture a vision that will uplift and give strength is to revive, through a constant and united waiting upon Him, our faith in the risen Christ, the ever present Christ, and all the resources that He makes available. "Never forget that Jesus Christ is alive".

We can do no better in ending this report than quote the inspiring words of William Carey, spoken some 200 years ago, "Expect great things from God, attempt great things for God".



# APPENDIX I

## DATA ANALYSIS AND OBSERVATION

### I. Historical background

#### 1. *Founding body and Management:*

Among the forty colleges studied, 20 have been founded by dioceses and 15 by religious societies, 4 by trusts and only one college by a parish church.

The founding bodies of the colleges were generally the managers of the colleges.

This shows that agencies with strong financial backing such as dioceses and religious societies only could start and run educational institutions of higher learning as it involves heavy financial expenditure.

#### 2. *Recognition by the State/U.G.C.*

As far the recognition by the Government or U.G.C. the following information was collected.

## Recognition by Government or U.G.C.

<i>Recognition by U.G.C.</i>	<i>Number</i>
1. No special recognition	15
2. Extension service	5
3. C O S I P	4
4. COHSSIP	4
5. As Lead college	2
6. Centre for Ph.D. research	1
7. Excellence in sports and games	1
8. FIP introduced	1
9. No response	7
<b>Total</b>	<b>40</b>

Over 50 percent (22 colleges) of the total colleges studied have either not got any recognition from the U.G.C. or not responded (7 colleges.) Does this mean apathy towards the recognition of U.G.C. on the part of the majority of Christian colleges?

## II. Aims and objectives

The aims and objectives in starting the colleges were grouped under three headings: Christian purpose, Academic commitment and National service.

### 1. *Christian purpose:*

Among the aims and objectives, Christian purpose of the college was emphasised in different words such as "To uphold Christian ideals (16 colleges)", "to impart liberal christian education" (3), "to



witness to God" (1), "to make them live and work in an atmosphere of love" (1). Christian purpose of a few colleges was "to impart higher education to women of backward communities" (2), "to give needed skill in teaching religion" (1) and "to make them service minded" (1). Seven colleges did not mention any Christian purpose.

## 2. *Academic commitment:*

Aims and objectives with regard to academic commitment were as follows: "To maintain high standard of education", (12 colleges), "to provide higher education to backward communities", (4 colleges) "to develop inherent talent" (4 colleges) "to achieve excellence in training teachers" (5), and "to impart higher education to catholic students of the locality"(3).

Some of the other responses received were as follows: "Providing higher education to women" 3, "meet the educational needs of the local people" 1. "research in social sciences" 1, "to bring about inter-denominational co-operation among Malankara Syrian Church, C.S.I. and Marthoma Syrian Church" 2. Six colleges did not furnish any information regarding academic commitment of their colleges.

Over 80% of the colleges which responded thought that their academic commitment was to provide higher education either to the general public or to a specific group.

## 3. *National Service:*

The aims and objectives with regard to the national service were explained as follows: "to develop patriotic spirit and to make the students good citizens" 14, ("spreading of Christian education through Christian principles") 5, "build up nation through extension services" 3, "instil social consciousness" 1, "service for rural people" 1, and "raise the educational standard of women" 1. 13 gave no reply.

## 4. *Rethinking or revision of aims:*

Twenty colleges did not make any revision of their aims and 12 colleges did not answer the question. Only 8 colleges had done any rethinking of their aims.

5. *Understanding and implementation of aims by the Principals:*

The principals were asked to explain how they as principals understood and implemented the aims and objectives of the colleges. 25% implemented the aims and objectives “through the co-operation of the staff” while 15% implemented it “through maintaining Christian idealism”, over 40% of the principals felt that they implemented the aims through “improvement of academic excellence”, “through laying emphasis on objectives” etc.

It is worth mentioning that 9 principals did not answer this question.

6. *Steps taken to share the understanding of the aims and objectives of the college with the management, staff and the students.*

The table below gives the responses obtained regarding the sharing of the understanding of aims and objectives with the management staff and students.

**Sharing the understanding of aims and objectives  
with management, staff and students.**

<i>Responses</i>	<i>Numbers</i>
1. Participation in discussion on various aspects	25
2. Participation in decision making	1
3. Programmes for staff and students arranged	1
4. Arranged programmes that give Christian formation	1
5. Making use of all available resources	1
6. Aims and objectives explained to students	1
7. No response	10
<b>Total</b>	<b>40</b>



The sharing of the understanding of the aims and objectives appears to have been confined primarily to discussions of a general type. Unless the management, staff and students have a clear picture of the aims and objectives of the college they could not be asked to work for the achievement of those aims and objectives.

### III Constitution and Management

#### 1. *Functions of the Managing Board:*

The responses obtained regarding the function of the Managing Board were as follows:

Seven colleges indicated the function of the Managing Board as general supervision; appointment and finance 6, introduction of new courses, construction etc. 4, budget and finance 3, appointment and admission policies 4, administrative policies 2, as an advising body 1, and evaluation 2. There was no response from 11 colleges.

There is no common view regarding the function of the Managing Board. A few colleges associate financing as part of the function of the Managing Board. Policy making and planning with regard to admission, appointment, and administration etc. have been mentioned as functions of the Managing Board by a few.

### IV Departments and Staff

#### 1. *Number of Staff:*

It has been found that in the 35 colleges, who have responded to questionnaire B, there are 1329 male staff and 1087 female staff.

The range of number of teachers on the staff was 1 to 18. One college has only male staff and 8 only female.

#### 2. *Staff qualifications:*

The table 6 below gives the qualifications of the male and female staff.

### Qualifications of Male & Female Staff

<i>Qualifications.</i>	<i>Male</i>	<i>Female</i>
1. Master's Degree only	1076	869
2. Master's Degree & B.Ed.	66	38
3. Master's Degree & M.Ed.	14	22
4. Master's Degree & Diploma	40	25
5. Ph.D.	40	12
6. No response	93	121
<b>Total</b>	<b>1329</b>	<b>1087</b>

About 80% of the staff of our colleges have only the minimum qualifications for teaching in colleges, that is a Master's Degree. Among these staff 66.4% have teaching experience of 10 years or more.

Among the male staff, only 3% have obtained Ph.D., and another 9% have qualified themselves with an additional degree such as B.Ed. or M.Ed. or diploma.

Among the female staff only one per cent has obtained Ph. D. About 8% have other additional qualification such as B.Ed. or M.Ed.

Our colleges do not appear to have given due importance to faculty improvement schemes and programmes.

### 3. *Experience of the staff:*

Another interesting observation is with regard to the teaching experience of the staff.

Two thirds of our staff have teaching experience of 10 years or more and about 20% between 5 and 10 years of experience. Thus over 80% of our staff have 5 or more years of experience.



With the introduction of the shift system the ratio of the staff with less than 5 years experience and with 5 or more years may have slightly changed.

#### 4. *Departmental staff meetings:*

From the responses received, 23 colleges have been found to conduct departmental meetings regularly. 3 colleges have no departmental meetings at all.

#### 5. *Rules affecting the Staff regarding additional earnings.*

Thirty three (82.5%) colleges reported that they have no special rules affecting the staff regarding additional earnings, whereas 4 (10%) colleges said that they have special rules framed by the colleges regarding taking of private tuitions etc. 2 (5%) followed the rules framed by the university and 1 (2.5%) did not furnish any information.

### V Finance

#### 1. *Funds for Essential Activities:*

The colleges indicated the following areas where they lack adequate funds: library, laboratory and development.

#### 2. *Fund raising projects:*

There had been no fund raising programmes or projects for 25 (62.5%) colleges. In 6 (15%) colleges there had been no fund raising programmes, but they collected donations from the public. Only 4 (10%) colleges raised funds through benefit shows, cultural programmes and social service programmes. There was no response from 5 (2.5%) colleges.

It is significant to note that though the colleges lacked funds as already stated, no notable initiative had been taken by the majority of colleges (62.5%) to raise money through fund raising programmes like cultural shows, fetes, film shows etc. Only a minority of colleges took the initiative to collect funds themselves by organising various shows.

## VI Income

### 1. *Endowment Income:*

Income for the colleges from various sources such as endowment income, donations, fees etc. was investigated. 17 colleges indicated having no endowment income. 8 colleges indicated an average endowment income of Rs.6,800/- in the year 1977-78 and Rs.6,582 in the year 1978-79.

### 2. *Donations:*

Twenty two colleges had no income from donations while 3 colleges collected an average of about Rs. 18,987 in 1977-78 and Rs. 49,802 in 1978-79, showing a marked increase in the income from donations. 10 did not respond.

### 3. *Income from Games fee:*

In the year 1977-78, 32 (91.43%) indicated an average income of Rs. 12,983.70 from games and of Rs. 13,392.50 in the year 78-79. 3 (8.57%) did not respond.

### 4. *U.G.C. Grants:*

Out of the thirty five colleges who responded, 9 colleges received no grants from U.G.C. The remaining 21 (60%) received an average of Rs. 1,19,632. in the year 1977-78 and Rs. 1,34,548 in the year 78-79.

## VII. Expenditure

### 1. *Expenditure on Library:*

Thirty (85.72%) colleges indicated an expenditure of an average of Rs. 11,312 on library in 1977-78 and of Rs. 12,747 in the year 78-79. 5 (14.29%) gave no reply.

### 2. *Expenditure on games*

Of the 35 colleges 29 (82.85%) spent an average amount of Rs.19,966.79 in 1977-78 and Rs.15,479.26 in 1978-79. 6 (17.14%) did not respond.



### 3. *Expenditure on Hostel:*

Nine (25.7%) indicated an expenditure of an average of Rs.31,552.33 in the year 1977-78 and of Rs. 38,551.33 in 1978-79. The remaining 26 (74.28%) did not furnish any information in this regard.

From the above information regarding income and expenditure the following conclusions may be drawn.

1. The major source of income of the colleges who responded, was by income from donations and laboratory fees.
2. Except endowment income, income from donations, laboratory fees, library fees, games fee, hostel and UGC grants showed a steady increase in the year 1978-79.
3. Expenditure on hostels, laboratory and library increased in the year 1978-79.
4. Expenditure in both the years is more than the income obtained.

## VIII Administration

### 1. *Teachers' involvement in decision making:*

In 3 colleges teachers were actively involved in the decision making while in one there was no considerable involvement. 20 colleges stated that teachers were consulted and their opinions and suggestions were invited, whereas in 6 colleges teachers were involved only in discussion on important matters.

## IX Control by the Church/Religious Societies

### 1 *Area of control:*

The table below gives the areas of control by the church or religious society.

Table.....Areas of Control by Church/Religious Societies

<i>Areas of control</i>	<i>Number of colleges</i>
1 Financial control	5
2 Administrative control	3
3. Appointments and admission	9
4. New construction	2
5. Religious control	1
6. Constitution of governing council	1
7. Control over all issues	2
8. No control	10
9. No response	7
<b>Total</b>	<b>40</b>

The church/religious societies had control over the appointments of principal, staff and admission of students in 9 colleges (22.5%) and in 5 (12.5%) it exercised control over the financial matters. The church had no control in the case of 10 (25%) colleges.

## **X. Admission policies and involvement**

### **10.1 Constitution of admission committee:**

There was no admission committee in one college. Two colleges did not reply. Admission committees of various combinations were set up in all the remaining 37 colleges. Heads of departments were involved in most of the cases. In certain cases representatives of the teaching staff were involved. The managements appear to have an active role in the case of a number of colleges in the admissions.



2. *Policy followed for admitting students under management quota:*

Children of the staff and local students and the benefactors of the college were admitted under management quota in 7 colleges while in 9 colleges the admission under management quota were given entirely on recommendation by V.I.P's and members of the management. In 4 colleges admissions were given on merit under management quota while in 2 colleges preference was given to catholic students under management quota.

In the rest of the 18 colleges the policy of admission was as follows: Selection by management, 5; economically weaker students, 3. On recommendation as well as merit 3; children of the staff and also economically weaker students, 3; according to rules, 3. and reservation of 20% , 1.

3. *Policy adopted for admittings students from lower socioeconomic group:*

Different policies were followed by different colleges for admitting students from the lower soico-economic group.

14 colleges reported that even though they have no fixed policy, they take into account the cases of students from lower socio-economic strata.

Ten colleges said that they have 20% reservation while another 3 colleges say that they make reservation as per university/government rules. These 13 colleges might have misunderstood the reservation for the SC/ST students with reservations for students from lower socio-economic group.

Only in 3 (7.5%) colleges no policy was followed for admitting students from lower socio-economic group and 6 colleges did not respond.

It can be seen from the replies received that science courses attracted more students than arts or commerce courses. Each year the number of students, both girls and boys, increased for science courses. For commerce course, the number of boys enrolled was found to be more than that of girls whereas for arts it was vice-versa.

#### 4. *Number of Christian Students:*

Twenty four colleges were found to have a total of 14,476 Christian girls enrolled in the year 1977, 14,873 girls in 1978 and 15,721 in the year 1979. This indicates that the number of Christian girls enrolled increased steadily each year. On the other hand the number of Christian boys was found to be less than Christian girls. A total of 9877 Christian boys were enrolled in the year 1977, 9,669 boys in the year 1978 and 9,776 boys in year 1979.

### XI Library Resources

#### 1. *Total number of volumes in the library.*

It has been found that over 21 colleges were having between 10,000 and 30,000 volumes in their libraries and 7 colleges were having between 30,000 and 50,000 volumes. Only one college had the distinction of having more than 50,000 volumes in its library. The remaining 3 had less than 10,000 volumes. There was no response from 2 colleges.

#### 2. *Total number of academic Journals:*

Colleges were also asked to give the total number of academic journals in their libraries. It was found that 10 colleges had less than 20 academic journals in their libraries, 14 had between 20 and 60 journals, and 5 between 60 and 80 journals. Of the remaining five, two had a collection of more than 80 journals and 3 gave no reply. The above information reveals that as far as the academic journals are concerned, the colleges are not poorly equipped. But keeping in view the importance of the journals for reference at graduate and postgraduate level, it may be suggested that the colleges in general must increase the number of journals in their libraries.

#### 3. *Timings of the library:*

It has been found that 33 (74.28) colleges kept their libraries open only during class hours. Only one (2.86)% college kept open its library even after class hours. One college gave no reply.

It may be suggested here that the library hours instead of being restricted to college hours only, could be extended for the benefit



of the day scholars, as well as those residing in hostels. This would help the students in making good use of the library.

4. *Average number of books issued per month to teachers:*

On an average 10 books were issued to the staff by 19 colleges while 11 colleges issued 10 to 20 books per month. Only in 3 the staff took 20–30 books a month. Two did not reply.

5. *Average number of books issued per month to students:*

An average of less than 150 books were issued to students by 20 colleges, while 12 colleges issued an average of 150–180 books per month. 3 gave no reply.

6. *The books in demand by the students:*

The books in demand were as shown in the table below:

**Books in demand by the students**

<i>Books</i>	<i>No. of colleges</i>	<i>Percentage</i>
1. Fiction and novels	19	54.29
2. Arts text books	5	14.29
3. Science books	4	11.43
4. Journals	2	5.71
5. Arts and Science books	2	5.71
6. Career books	1	2.86
7. No response	2	5.71
<b>Total</b>	<b>35</b>	<b>100.00</b>

More than 50% of the colleges reported that fiction and novels are in greatest demand. The students in 2 (5.71%) colleges go in for science and arts text books while only in 1 (2.86%) college students have been found to demand career books.

*7. The books least in demand by students:*

The response obtained regarding books least in demand is also reproduced in the table below:

**Books least in demand by students**

<i>Books</i>	<i>No. of colleges</i>	<i>Percentage</i>
1. Hindi books	11	31.44
2. Arts & Science books	6	17.14
3. English fiction	4	17.43
4. Religion	2	5.71
5. Philosophy	2	5.71
6. English Poetry	2	5.71
7. Morals & Ethics	1	2.86
8. No response	7	20.00
<b>Total</b>	<b>35</b>	<b>100.00</b>

*8. Utilisation of U.G.C. scheme:*

The UGC scheme of granting text books to needy students was utilised by 27 colleges while 6 did not avail themselves of this scheme. Two colleges gave no reply.



### 9. *Availability of films, records, and tapes in the library:*

Only 8 colleges had films, records and tapes in the library whereas 26 colleges did not have any such facilities. There was no response from one college.

### **Economic Pattern:**

#### 1. *Income:*

The income range was categorised into five, that is, above Rs. 5,000; between Rs. 3,001 and Rs. 5,000; between Rs. 1,001 and Rs. 3,000; between Rs. 500—1,000; and less than Rs. 500 per month. The responses obtained regarding the income of the parents are as follows:

There were less than 10% students whose parents earned more than Rs. 5000, less than 20% students whose parents earned Rs. 3001–5000, less than 20% who earned Rs. 1001–3000, 20% to 40% who earned Rs. 500–1001 and 20% to 40% who earned less than Rs. 500/–.

#### *Non-resident students' centres:*

Fifty percent of the colleges were found to have established non-resident students' centres. In 2 colleges this centre was under construction.

Of the 20 colleges which have non-resident students' centres 5 colleges indicated that less than 20% of the students used the students' centres while in 2 colleges 40% to 60% and in another 2 more than 60% of the students used the students' centres. There was no response from 7 colleges.

#### *Types of UGC grants received:*

The response regarding the types of U.G.C. grants are reproduced in the table below:

### Types of U.G.C. grants received

<i>Types of UGC grants</i>	<i>No. of colleges</i>
1. For students' aid fund	3
2. Book grant	3
3. Students' aid fund and book grant	3
4. Laboratory and building grant	3
5. Hostel, students' aid fund and book grant	2
6. Laboratory & Library grant	2
7. Hostel and canteen grant	1
8. P.G. development and undergraduate development grant	1
9. Health Centre	1
10. Students' aid fund, laboratory & library, playing courts and hostels	1
11. Laboratory, non-resident students' centre, extension of class room, book grant	1
12. Laboratory, animal house, fish tank, and faculty improvement	1
13. COSSIP, COHSSIP, laboratory, library, student centre and playing courts.	1
14. No response	9
15. Nil	8
<b>Total</b>	<b>40</b>



### *Academic Associations:*

The commonly found academic associations in the colleges were Subject associations (21 colleges), Literary and/or Art associations (9 colleges), Literary association and Quiz club (1 college), Subject association and Planning forum (1 college). There were colleges with only a Planning forum (1 college), Art association (1 college), Literary and Science association (1 college), Art association and Planning forum (1 college). Four colleges gave no reply.

### *Clubs:*

A number of clubs functioned in the colleges under study. Most important among them were Arts and/or Science clubs, Sports club, Dramatic club, Debating Forum, Quiz club, Audiovisual and Speakers' Forum, Planning Forum, Photographic and Writers' Forum, AICUF, NSS, BSS, and Social Service League.

### *Games and Sports facilities:*

It was found that all, except 12 (30%) who gave no response, had facilities for the common outdoor games like cricket, football, basket ball, hockey, volley ball, badminton and tennis. Regarding sports, 26 colleges had facilities for various athletic items; fourteen colleges had no facilities for athletics in their campuses.

### *Nature of relationship between staff and students:*

An important factor conducive to a healthy atmosphere in a college is the good relationship between the staff and the students as the students form an integral part of the college. The type of relationship that now exists is presented in a tabular form below:

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### Relationship between staff and students

<i>Relationship</i>	<i>No. of colleges</i>
1. Friendly	25
2. Genuine Christian fellowship	4
3. Cold and distant	2
4. Hostile	2
5. No response	7
<b>Total</b>	<b>40</b>

Over 70% of the colleges reported that the staff-student relationship was at least friendly.

In comparing the responses on the staff-management relationship and the staff-student relationship the following discrepancies emerge: in the former case there was only one college which did not respond, while in the latter case there were 7 colleges which did not give an answer. This appears to be deliberate because all the respondents except one have ticked the answer for the question on the staff-management relationship which immediately preceded the question on staff-student relationship. Similarly there were only non-respondents in the case of the immediately following question on the relationship between members of the staff.

It could be safely concluded that in one out of every four colleges studied, the staff-student relationship needs improvement.

#### *Relationship among the staff:*

A good, or at least a functional, relationship among the staff themselves is required for team spirit in a college. The table below gives the kind of relationship that now exists among the staff.



### Relationship among the staff

<i>Relationship.</i>	<i>No. of colleges</i>
1. Spirit of happy fellowship	26
2. Cold and distant	3
3. Cold, distant and unhealthy rivalry	3
4. Party spirit	2
5. Not sociable	2
6. No response	4
<b>Total</b>	<b>40</b>

In 26 colleges a spirit of happy fellowship existed; but there existed unhealthy rivalry, party spirit, and cold and distant relations among the staff in at least 10 colleges which will affect the co-ordinated and co-operative work the teachers are expected to perform in their colleges.

#### *Achievement in the field of service projects:*

Only seven colleges distinguished themselves in various NSS activities like adult education, rural reconstruction, and free tuition for the economically and scholastically backward students. Seven indicated that they have no achievements to mention and 26 did not give any reply.

More than 50% of the colleges have no outstanding achievements in games, sports, competitions or services projects.

*Achievements of distinction of the staff in the field of education:*

It was observed from the responses received that only 6 (15%) colleges had staff members who have distinctive achievements at the national or international level.

In five of the six colleges the achievement was in the field of publication of research papers while in one college the staff had received UGC award. Publication is an important area where the contributions of our staff members is deplorably poor. Steps to encourage them in this field should be taken.

*Number of books published, articles in journals, and translation of books:*

More than 3 books were published by teachers of five colleges. One book each was published by the teachers of 4 colleges and two books each were published by teachers in 3 colleges. Thirteen colleges had not such distinction and another 15 gave no reply.

Six (15%) colleges stated that more than 3 articles were published in various journals by two of their staff members. In 3 colleges three articles each were published by three staff members and two articles each by one teacher in 4 (10%) colleges. No article was published by the staff of 13 (32.5%) colleges and there was no response from 14 (35%) colleges.

On an average four books were translated by the staff of 5 colleges while 18 colleges had no such work to their credit. Seventeen gave no reply.

*Research or advanced work done in the departments:*

During the last 3 years members of the staff of 12 colleges obtained Ph.D degrees and the staff of 2 colleges got M. Phil's. One college stated that research papers were published in journals. The number of the staff involved in research was not collected.



### *Number of students doing Ph.D:*

An average of 3 students each from 7 colleges were doing Ph.D.s—19 colleges did not have any Ph.D. programme facility while 14 did not furnish any information.

### *Special projects:*

Six colleges were involved in special projects financed by the UGC. Of the remaining 34 colleges, 18 gave no reply while 16 (45%) colleges had no facilities for research work.

More than 3 staff members were involved in the special projects in 2 colleges. Only two staff members were involved in the case of 2 other colleges.

It is a matter of regret that our institutions of higher learning do not give due importance to the research aspect of education. A number of facilities available for research are not utilised.

### *Programmes to help students who are academically poor:*

Eighteen colleges had no such programmes. Ten (25%) colleges arranged tuitions and another 2 conducted remedial courses. One college used monthly tests as a means to help scholastically poor students. There was no response from 9 colleges.

Twenty colleges took no measures to improve the English of their students. Two colleges gave only verbal encouragement to speak English and 13 did not respond.

## **FACULTY DEVELOPMENT**

### **Financial Help Received from the UGC for Faculty Development Programmes:**

The respondents were asked to furnish information about the UGC grant received for the Faculty Development Programme. The table below summarises the responses received.

### Financial Help Received

<i>Sl.No.</i>	<i>U.G.C. grant.</i>	<i>No. of colleges</i>
1.	No Grant	14
2.	For various faculty development programmes	8
3.	For M.Phil and Ph.D. Courses	4
4.	For Laboratories and Library maintenance	3
5.	Salary for substitute teachers	3
6.	For research and seminars	2
7.	For research and for labs and library	1
8.	For staff quarters and general maintenance	1
9.	No response	4
<b>Total</b>		<b>40</b>

Twenty two colleges received U.G.C. grants for various developmental programmes like expanding research activities, for the maintenance of laboratories and libraries, etc. It should be investigated why 14 colleges did not avail themselves of the UGC facilities.

#### **Development Programmes conducted by UGC, AIACHE and Churches:**

It has been observed that 11 colleges did not send any of their staff members to attend the faculty development programmes conducted by the UGC, while another 11 colleges had less than ten staff members who attended the programmes. Only 2 colleges indicated having sent more than 30 staff members, and 5 colleges 10 to 20 staff to attend the programmes sponsored by UGC for the faculty development. The remaining 11 colleges gave no response. It may be concluded that not much interest was taken by the



colleges in general in the programmes conducted by the UGC. Even in the case of colleges who took some interest, the number of staff who attended was small.

It was also observed that more interest was shown by colleges in faculty development programmes conducted by AIACHE than in the programmes conducted by the UGC.

The table below furnishes the number of staff who attended the faculty development programmes conducted by churches.

#### **Faculty Development Programme Conducted by Churches**

<i>Sl. No.</i>	<i>No. of Staff</i>	<i>No. of Colleges</i>
1.	Nil	11
2.	Less than 10	6
3.	10—20	3
4.	20—30	1
5.	More than 30	4
6.	No response	15
Total		40

It may be observed that even in the programmes for faculty development conducted by the churches, not much interest was taken by a majority of the colleges.

#### *Number of Staff doing M. Phil. Course:*

From the responses obtained regarding the number of staff doing M. Phil. course it was found that in 10 colleges no staff was doing M. Phil. course. Of the remaining 30 colleges 13 had one teacher each doing M. Phil., 4 colleges had 2 staff each and 3 had 3 staff each doing the course. Only in 2 colleges more than 3 staff members were doing the M. Phil. course. Eight colleges gave no response.

### Number of staff doing Correspondence course:

The colleges were also asked to give the number of staff in their colleges who were doing correspondence courses. The responses obtained were as follows:

Seventeen colleges indicated having no staff doing correspondence courses; twelve gave no reply. Five colleges have 1 teacher each, 3 had 2 each, and 2 colleges had 3 staff each doing the course. Only 1 college had more than 3 staff doing the course.

### Number of staff doing in-service training:

Nearly 50% (19) colleges indicated that none of their staff members had undergone in-service training, whereas 2 staff each in 4 (10%) colleges and more than 3 staff each in one (2.5%) college were undergoing the in-service training. 15 (37.5%) gave no reply.

### Assistance given to the staff for further training or education:

The table below furnishes the responses regarding the kind of assistance given to the staff for further training or education.

#### ASSISTANCE GIVEN TO THE STAFF

<i>Sl. No.</i>	<i>Kind of assistance given</i>	<i>No. of colleges</i>
1.	No assistance	11
2.	Leave granted	10
3.	Encouragement	9
4.	Leave and financial help	2
5.	Scholarships made available	2
6.	Use of UGC aided programmes	1
7.	No response	5
	Total	40



It may be seen from the Table that leave and encouragement were the main forms of assistance given to the staff.

*Periodic evaluation:*

The table given below shows the procedure adopted by the colleges to evaluate the work of their staff.

**Procedure adopted for evaluation of staff**

<i>Sl. No.</i>	<i>Procedure adopted</i>	<i>No. of colleges</i>
1.	No evaluation	19
2.	Annual report by the Head of the dept.	2
3.	Evalutaion during staff meetings	2
4.	Evaluation by students using questionnaire	2
5.	In the meeting of the heads of departments	2
6.	Principal and head of the dept. make the assessment	2
7.	Evaluation using questionnaire by a committee	1
8.	Assessment on the basis of results	1
9.	Oral evaluation	1
10.	No response	8
Total		40

The above table throws light on the procedure adopted for evaluating the work of the staff. It may be seen that 19 colleges did not have any evaluation and 8 gave no response. Only a

minority conducted evaluation. No meaningful evaluation appears to have been done in the case of most of the colleges.

## CHRISTIAN MISSION

**Programmes for strengthening the Christian life and commitment of the staff:**

The table below gives the details of the programmes undertaken for strengthening Christian life and commitment of the staff.

### Programmes undertaken

<i>Programmes</i>	<i>No. of colleges</i>
1. Retreats and prayers	7
2. Retreat	7
3. Retreat, prayers and meetings with Christian leaders	4
4. Catechetical seminar	2
5. Prayers	3
6. Prayers and catechetical seminars	1
7. Spiritual renewal programme	2
8. Weekly religious and moral classes	1
9. Orientation programme	2
10. Guidance programme and family life education programme	1
11. No response	4
12. No programmes	6
<b>Total</b>	<b>40</b>



### **Participation of colleges in the local church activities:**

Eleven (27.5%) colleges never participated in any local church activities while 4 colleges (10%) gave no reply, 15 (37.5%) colleges participated in worship on Sundays and also in the daily holy mass. Four (10%) attended worship on Sundays, two (5%) attended the daily holy mass. Four (10%) colleges participated in services on important days.

### **Whether any member of the staff was entrusted with the duty to organize religious life:**

In 30 colleges a member of the staff was entrusted with the duty to help in the religious life of the Christian students. In 4 colleges none of the staff was entrusted with this work. Six gave no information.

**Evaluation:** Each principal was asked to rate on a five point scale the evaluation by the government, university, and the UGC of the performance and standing of his/her college as an institution of higher learning.

Eighteen principals thought that the government would evaluate their programme as of maximum value (4-5 points). Thirteen principals said that their programme would be of average (3 points) value in the eyes of the government. Minimum value would be given by the government to the performance of their colleges in the view of 3 principals. Six principals did not reply.

The principals gave the same ratings regarding the university's evaluation of their performance and standing. There were 6 non-respondents.

With regard to the evaluation of the UGC the principals gave different ratings. Only 14 principals saw the evaluation of their performance by the UGC as of maximum value, while 15 saw it as of average value and 3 as of minimum value. There were 8 non-respondents.

The principals were also asked to rate critically on a five point scale the minimum value (1-2 points), the medium value (3 points) or maximum value (4.5 points) of their colleges on various aspects. The ratings are given below in a tabular form.

### Ratings of the principals of their colleges

	<i>Mini- mum</i>	<i>Medium</i>	<i>Maxi- mum</i>	<i>No reply</i>
	<i>No.</i>	<i>No.</i>	<i>No.</i>	<i>No.</i>
Academic Institutions of higher quality	4	9	25	2
Pursuit of research in various fields of knowledge	23	5	8	4
Christian commitment	6	17	16	1
A Christian inspiration not only individual but also of the academic community as a whole	11	14	13	2
An institutional commitment to the service of Christian thought and education.	7	12	19	2
An institutional commitment to the promotion of social justice	12	14	12	2

### Performance of Christian colleges in comparison with non-Christian colleges:

The principals were asked to compare Christian colleges with non-Christian colleges in the fields of spirituality, academic performance, discipline and responsibility to society. The result is given below.



<i>Sl. No.</i>	<i>Areas</i>	<i>Better</i>	<i>Worse</i>	<i>Same</i>	<i>No. of respondents</i>
1.	Spirituality	34	—	2	4
2.	Academic performance	32	—	4	4
3.	Discipline	37	—	—	3
4.	Responsibility to society	31	—	6	3

The findings are very clear. Most of the principals feel that the Christian colleges are better than the non-Christian colleges in terms of spirituality, academic performance, discipline, and responsibility towards the society.

#### **Miscellaneous:**

##### *1. Impact of Christian colleges on the academic circles in the state:*

Questioned on the impact of Christian colleges on the academic circles in the state, 11 (27.5%) expressed the view that discipline and efficiency constituted the main impact. Seven (17.5%) colleges gave the response that liberal education of high standard was the main impact.

Some of the other view points were as follows:

Discipline, (2) efficiency (3) moral principles (2) truth and justice (1) research field (1) leadership (1) devotion (1) and security (1). Three colleges stated that there is no great impact on academic circles. Seven (17.5%) gave no reply.

##### *2. Specific contribution of the colleges to the community:*

To the question what was the specific contribution of the college to the community, the answer from 9 (22.5%) colleges was that the college contributed by producing well-educated members of the society. Five (12.5%) said that the main contribution was in maintaining a high standard of education. A few colleges maintained that their contribution was in producing good leaders (3) and good citizens (3).

Some of the other contributions of the colleges to the community were producing good leaders 2 (5%), in the field of research and social education 1 (2.5%), moral and social improvement among women 1 (2.5%), religious and moral values among staff and students 1 (2.5%). Fifteen (37.5%) colleges gave no reply.

### **Suggestions to make the institutions better under the existing constraints.**

At the conclusion of the study the colleges were asked to put forward their suggestions and any other relevant information pertaining to their institution.

Nineteen colleges (47.5%) had no suggestion to give to improve their institution. The various suggestions received from the remaining 21 colleges were as follows:

To bring about improvement in the performance of the teachers and to make them motivated through seminars, lectures etc. 6 (15%); to make teaching of religion more effective 4 (10%); to bring about an all round improvement among management, staff and students through various educative programmes 3 (7.5%); to banish politics from college campus 2 (5%); discipline the students 1 (2.5%); conduct more programmes for the poor of the locality 1 (2.5%); to gain independence and autonomy 1 (2.5%); conduct programmes for community-linked services 1 (2.5%); improve curricular and extra curricular activities 1 (2.5%); and to improve student-teacher relationship 1 (2.5%).

Regarding any extra information asked for, 38 (95%) colleges had no extra information to give. Two colleges furnished the following information:

One college volunteered the information that a grant of Rs.17 lakhs was offered to it for the construction of a women's hostel and women's welfare centre. Another college furnished the information that the money collected for AICUF and AIACHE from Catholics and from other Christians during admission time, was sometimes used for the maintenance of the college.





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